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[Died January 10, 1906]

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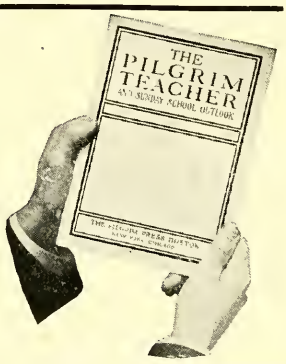

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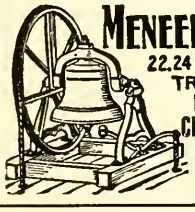

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VOLUME XXVII MARCH, 1906 NUMBER 3

Editorial

The present issue of the *Biblical World* is devoted entirely to articles commemorative of the life and work of him to whom the journal owes its existence, and who from its first issue to his death was its editor, William Rainey Harper. The proceeding is exceptional, perhaps unparalleled. But to the minds of those on whom there now falls the editorial responsibility this course appears not only justified, but demanded. The relation of this journal to Dr. Harper, of whose brain and heart in a peculiar sense it was the child, to which he had devoted thought and strength and money without reserve, as well as the services which in the last quarter of a century he had rendered to the cause of biblical study and religious education, make it fitting that we should employ the pages of one issue in a portraiture of the life and character, and a survey of the work, of one who throughout his career as editor characteristically kept his personality in the background, subordinating it to the cause for which the journal stood. The verdict of history upon his whole career it is far too early to render. What we here present must rather be the testimony of his contemporaries, material for the future historian.

Yet we who enjoyed that intimate relation with him into which we were brought through our association with him as our chief, must here record the strong affection which we had for him, the profound respect in which we held him, and the keen sense of loss with which we contemplate the fact that the tasks which hitherto we have shared with him we must now seek to carry forward without the inspiration of his presence and the guidance of his genius.

BIOGRAPHICAL SKETCH

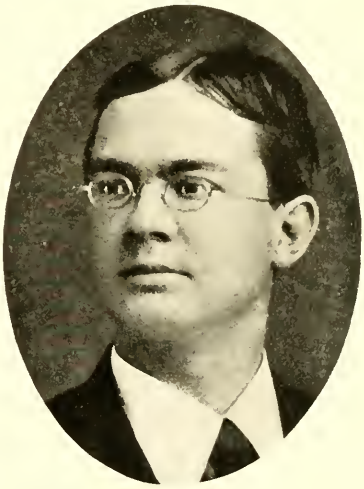
FRANCIS W. SHEPARDSON
The University of Chicago

William Rainey Harper was born in New Concord, Muskingum County, Ohio, July 26, 1856, and died in Chicago, January 10, 1906. His ancestors on both sides of the family were Scotch-Irish. His great-grandfather was Robert Harper, who came from Ireland in 1795 with his wife Janet, and a son Samuel then aged fifteen years. They found a home at first in western Pennsylvania with others of that hardy Presbyterian stock, the son Samuel removing after some years to a farm about two miles north of the village of New Concord, Ohio. In 1848 a grandson, also named Samuel, became a resident of the village near by, marrying Ellen Elizabeth Rainey, a member of another family which, emigrating from Ireland, had found a home first in New York, and afterward in Cambridge, Ohio. The first-born child of this marriage was named William Rainey Harper after his maternal grandfather.

Samuel Harper, the father, a dry-goods merchant, was a leading citizen of the village, a pillar in the United Presbyterian church, and a moving spirit in the affairs of Muskingum College, a small denominational school in New Concord. To this institution the son was sent for his education, entering the preparatory department when he was eight years old. From his earliest childhood he had been fond of books. He pursued his studies with avidity, easily held his own with more mature students, and was ready for the freshman class at ten. Since the school was designed primarily for the training of those who were to enter the ministry of the denomination, the study of the Bible in several languages was a prominent feature of the curriculum. And it may have been more significant than anyone then thought that this youthful student delivered his commencement oration in Hebrew, when he received the degree of bachelor of arts at the age of fourteen.

For three years after graduation he remained at home, clerking in his father's store, pursuing favorite studies under tutors, and, inci-

dentally, leading the New Concord Cornet Band, in which capacity he made a visit to Granville, in Licking County, which adjoins Muskingum on the west, to furnish music for the commencement exercises of the class of 1873 of Denison University. In the fall of that year he entered Yale College for graduate work in philology under Professor William Dwight Whitney, to whose inspiration he always felt greatly indebted. At nineteen he received the degree of doctor of philosophy from Yale. In the same year he married Ella Paul, daughter of Rev. David Paul, the president of Muskingum College and his first teacher in Hebrew, and went to Macon, Tenn., where he spent a year as principal of the Masonic College. With this experience as a teacher he accepted an invitation to become a tutor in the preparatory department of Denison University, removing to Granville in the fall of 1876.



A STUDENT AT YALE

Here he came under the inspiration of the president of the college, Rev. E. Benjamin Andrews, the second of the great teachers who influenced his life. A fortunate situation soon made him principal of the preparatory department, and the two men, working harmoniously together, stirred the institution to its depths. They introduced many innovations, quickened the intellectual life of their pupils, drew many students to the college, and exerted a wonderful influence over those under them, making every student of either a friend for life. At Granville, too, Dr. Harper united with the Baptist church, thus coming into connection with the denomination under whose auspices he was to have his great opportunities in the field of education. Before his plans for Granville Academy had really begun to develop, he was called to the Baptist Union Theological Seminary at Morgan Park, Ill., where he came under the influence of a third great teacher, Dr. George W. Northrup.

At Morgan Park he proceeded to carry out two educational ideas

which had taken firm hold upon his mind—one the belief in the value of the inductive method of teaching languages, and the other the determination to awaken fresh interest in Hebrew by means of instruction by correspondence. He wrote textbooks for the study of Hebrew, organized a correspondence school of Hebrew, established periodicals called the *Hebrew Student* and *Hebraica*, and started summer schools of Hebrew. In this work he spent large sums of money raised by personal solicitation, or taken from his own scanty resources, often at

THE HOUSE IN NEW CONCORD, OHIO, WHERE WILLIAM R. HARPER WAS BORN

much personal sacrifice. At about this time also he began to associate others with himself in a plan out of which eventually grew inductive textbooks in Latin, Greek, and English.

Soon he was brought into connection with the Chautauqua system, at first in a minor way, then becoming principal of the Chautauqua College of Liberal Arts, and later principal of the entire system. While thus engaged he received a call to the faculty of Yale University, and before very long was sustaining a dual relationship to that institution, as professor of the Semitic languages and Woolsey professor of biblical

literature. Here again, as at Granville and Morgan Park and Chautauqua, he aroused great enthusiasm among his pupils, and by means of public lectures, delivered in the principal cities of the country and at various colleges, awakened a widespread interest in the study of the Bible.

Then came his career in connection with the University of Chicago, whose history during the years of its existence is largely the biography of its first president. Every detail of its educational policy was worked

THE HOME OF WILLIAM R. HARPER IN HIS BOYHOOD AND YOUTH, NEW CONCORD, OHIO. STILL IN THE POSSESSION OF THE FAMILY

out under his careful supervision; every building bears his approving stamp; every instructor was known by him personally and received appointment on his recommendation. The University was the fruition of his life's labors. For now that his work is done it is interesting, and instructive as well, to see how the hand of God led him along life's pathway; how each stage of the journey seemed to prepare him for the next. When but a lad in the little college at home, he learned to study the Bible as part of the curriculum, and became interested in Hebrew. A youth, at Yale, he came under the inspiring influence of

a trained specialist, and longed himself to become a teacher of power. At Granville he found connection with the Baptist denomination, and the friendship and encouragement of President Andrews. On the recommendation of the latter he went to Morgan Park, found a wider outlook, had better opportunity to carry out some of his cherished projects, and won the friendship and esteem of Dr. Northrup, who in time was to join others in recommending him as the one to carry out large ideas for education. His Chautauqua connection was invaluable, giving him wide acquaintance, added experience as an administrator, and surer conviction of the worth of some of his educational ideas. At Yale again he had maturer acquaintance with university work; and then, sixteen years after receiving his doctor's degree, he was ready to leave New Haven behind him to undertake the great life-work for which these years had so well prepared him.

Others who came into close contact with him are to tell of his special work in each of the manifold activities of his less than fifty years of life. He was an inspiring teacher, a successful author, a founder of journals, a wonderfully stimulating lecturer on biblical topics, one of the greatest of American college presidents, a leading spirit in the National Educational Association, the Religious Education Association, and other organizations for advance in educational lines, a religious leader who exerted vast influence in Sunday-school circles and in general religious education, a patriotic and active citizen, a devoted parent, and a friendly and companionable man. But in all this life he was pre-eminently a teacher. As such he desired to be known and appreciated. The demands of his position forced him to become an administrator—and he was a successful one, too. But, as his life's work is reviewed, it is perfectly clear that the dominant note is that of the teacher, and for that he will be remembered more and more as the years go by. It would be a noble life-work for any man to build the University of Chicago. It would be sufficient ground for praise that one had stimulated his whole generation to greater interest in the Bible. But, if his own wish were respected, the highest meed of praise would be given for his work as a teacher—and that will live longest, because it will repeat itself forever in the lives of the many whom he stimulated to higher purpose.

THE GRANVILLE PERIOD

CHANCELLOR E. BENJAMIN ANDREWS, LL.D.
The University of Nebraska

Mr. Harper began teaching at Denison University, Granville, Ohio, in September, 1876, a year after his leaving Yale with the degree of Ph.D. This intervening year he had spent in the service of the Masonic College at Macon, Tenn. His election at Granville had occurred on the nomination of Professor Henry A. Rogers, who had known him at Yale, and he accepted, it was understood, in considerable part because Professor Rogers urged him to do so.

He was to be tutor—he later became principal—in the preparatory department in the college, subsequently known as Granville Academy. It was an arduous and responsible position for a youth of twenty—exactly his age at his accession—and the young doctor would not have been intrusted with it had not Rogers formed and expressed an exceedingly high opinion of his ability.

At first his youthful look and manner disconcerted not a few. His predecessors in office had been much older men. Some, if not all, of his colleagues were so. Indeed, he had a goodly number of pupils who were his seniors by several years. The standards of the school had always been very high. Its faculty had embraced as accomplished teachers as I have ever known. Professor Rogers, whom Harper succeeded as principal, was one of these. The college faculty contained classical and teaching talent of the first order, not surpassed by any with which I have ever been acquainted. In a word, the gentlemen with whom Harper was thrown in contact and compared upon coming to Granville, while able and willing to help him, were of a character to have discouraged a weaker man.

This was not the effect upon Harper. Quite the reverse. Without the slightest assumption or parade he proceeded to the business before him, which he began to dispatch with such address and ability that all apprehensions touching his success presently disappeared, giving way to high expectations. These in turn soon began

to be fulfilled. The man's second and later years at Granville were a continuous record of such fulfilment.

Dr. Harper did not, at Granville, in all things give promise of the eminence which he was destined to attain. He evinced no propensity or talent for writing. He had, apparently, no overmastering ambition in any particular direction. He certainly wished to work into teaching the Semitic tongues, if possible, but the slender likelihood, at first, of any opportunity in that direction did not seem to pain him acutely, and he addressed himself to the teaching of Greek and Latin, not only with the most unremitting assiduity, but also, so far as one could see, with extreme pleasure.

While always perfectly exemplary in conduct and very devout, he did not, during the years here under review, betray any special interest in theology, in biblical study, or in any of the great themes of religious philosophy. You would not have picked him out then as likely to head a department in a theological faculty, or to distinguish himself as an organizer of theological work in any branch. His interests were not speculative, but concrete. So far as I can recall, he relished the classic tongues less because of the history and literature to be got at through them than as a field for the application of his grammatical knowledge in reading by himself and in drilling others.

In view of this non-contemplative bent which Dr. Harper's mentality showed, some, when he was invited to permanent membership in the faculty of the Seminary at Morgan Park, urged him against acceptance. They felt sure of his success if he devoted himself to classical teaching, but feared his relative failure and dissatisfaction if he became a Semitist in a theological school. Had the call then come which subsequently carried him to Yale, all would have bidden him to accept; but at the time of his going to Morgan Park Semitic studies had nowhere begun to be cultivated as part of a liberal discipline.

It was at Granville that Dr. Harper took—or renewed—his stand as a Christian man. I dare say he regarded himself a believer before this; but, I should think, did not regard as of great seriousness any religious profession he might have made earlier. He desired baptism by immersion, reaching this purpose entirely through

thought of his own, not at all by others' exhortation. It was the writer's privilege to be his attendant in making preparation for the ordinance, and during and after the same.

In this episode of his experience already appeared the Harper of later life. There was no period of wavering, of alternate advance and retreat. Duty made itself known clearly, and was performed with promptness and decision.

Still more prophetic of what it was to be at his maturity was Harper's early teaching. Teaching was his delight, and his meat and drink. He looked forward to each class period as to a feast. Teaching did not weary or cloy him. Before his class his mind and his body also were all activity. His thought was instantaneous Question or correction followed answers like a flash. He would scrutinize with precision half a dozen pupils' several work at the blackboard, hinting, warning, correcting, praising, gently ridiculing, while at the same time attending to recitation after recitation by other members of the class. His comments were clear, concise, exact, and helpful, calculated to inspire and encourage, and not to depress. His own knowledge, always ample, ready, and precise, was never paraded, though always apparent in spite of him, and admired by everyone.

It was model teaching. Bright pupils shot forward phenomenally; dull ones made good progress. All worked to the best of their ability, made to share what seemed to be their teacher's conviction that, unless they became efficient classicists, some terrible fate certainly awaited them—in this world at any rate, and possibly hereafter. No scolding was used, no mean sarcasm. Diligence, attention, punctuality, and hard study were expected as matters of course, and were consequently forthcoming.

Like every true teacher, Principal Harper took a deep interest in his pupils. He loved them. Not alone their progress in study engaged his thought, but their manners and morals as well. Hence not alone the brilliant boys, whom he praised and idolized, cherished strong affection for him, but the slower ones as well, all being certain that he was seeking their good, and that naught but good could come from compliance with his precepts. Under such a master, drill could not mean drudgery, or obedience slavery.

Once several of Dr. Harper's students fell to visiting a saloon. Informed of this, and determined to end the habit, Dr. Harper in person "raided" the saloon, finding a number of the culprits, whom he duly admonished, taking occasion also to give the proprietor a piece of his mind.

The above paragraphs pave the way for the remark that already in his Granville days Dr. Harper was an extraordinary disciplinarian. Student rows were never a feature of his administration. This was partly because his pupils loved him, partly because he gave them plenty of work, and most of all because his air and manner spread a genial seriousness through the entire student body. No American educator has, I think, handled so great a number of students as Dr. Harper did, with so little friction.

Assistants as well as students felt and yielded to this quiet, natural mastery. There was nothing of the "boss" about Dr. Harper. He did not dictate or lay down the law, but got his wishes obeyed through reason, argument, and that indefinable force characterizing all natural leaders, well denominated the power of "bringing things to pass." This aspect of Mr. Harper's many-sided nature was clearly in evidence early in his Granville period. So also were his incessant industry, his titanic power for toil, and his scrupulous method in all his work.

In 1878, the Theological Seminary at Morgan Park being unexpectedly in need of instruction in Hebrew, midyear Dr. Harper was mentioned as able to supply this lack. Overtures were made to him, and by him accepted, subject to approval by the Denison trustees. The plan was that he should spend the winter at Morgan Park, returning to Granville after the seminary closed in April, to complete the year's work at the academy. With a great deal of reluctance, making this decision by them a cardinal event in Harper's career, the Denison authorities acceded to the arrangement. For the remainder of the year the understanding was that Harper's main work lay at Granville, and that he was aiding at Chicago only in a temporary way. Little by little, however, his relation with the seminary he was serving so well became substantive, and it could not spare him. The transference thither of his entire activity was but a matter of time, to occur so soon as Denison could make shift to spare him.

THE MORGAN PARK PERIOD

ERI B. HULBERT
The University of Chicago

In the minutes of the Board of the Theological Union covering our period the first and last entries referring to Dr. Harper are as follows:

June 18, 1878. Dr. Northrup presented the name of W. R. Harper as a suitable person to fill the vacancy in the Seminary in the department of Hebrew.

May 12, 1886. The resignation of Professor W. R. Harper was read and regretfully accepted.

His term of service began January 1, 1879, and continued through seven and one-half years. A youth of twenty-two, he came as an instructor, but a little later was advanced to the full professorship. At first his salary was $800, then $1,000, then $1,800.

If we were seeking a phrase which would fitly describe him in his Morgan Park career, we should call him a young, enthusiastic Hebraist. It is to be noted that his earlier special scholastic training had been in philology; that, if language be excepted, he had never taken a lesson in any branch of theological learning; that he was called to Morgan Park specifically to teach the Hebrew tongue; and that through his stay he followed his linguistic bent and held himself for the most part to the task assigned him. In those days the two biblical professors happened to be linguists and little more; and so the one taught the Hebrew text of the Old Testament, and the other the Greek text of the New, drilling their students in forms and vocabularies, syntax and etymology, and beyond this giving only minor attention to either Testament. If in theory this drill was the means to a higher end, the means filled the foreground almost to the hiding of everything else. In after-years Dr. Harper's vision broadened; but at this period he was chiefly a boundlessly enthusiastic Hebraist, with all the excellencies, and some of the defects, of such a character.

At the beginning his enthusiasm spent itself in his regular seminary class work. He was in charge of a department, and he magnified his office. He had before him a company of young men to whom it was

his bounden duty to impart the knowledge of a foreign tongue. With crayon and blackboard through the eye he printed its hieroglyphics on their brains. Singly and in concert he taught them the unfamiliar Hebrew sounds. Alert, patient, tactful, untiring, he bent his energies to his single purpose, persistently bringing to bear his rare intelligence, his matchless methods, his illuminating genius, his resistless will. In

PROFESSOR AT MORGAN PARK

the first hour, with the printing of a few Hebrew characters on the board, his men began to catch his spirit, and ere long he had them in his grip. His own enkindled and kindling fervor swept them on with an impetuosity which knew no faltering. Such were the singleness and exclusiveness of his aim that neighboring interests were left unnoted. He was little mindful of the bodily welfare of his students; of their undue attention to a single study; of their neglect of other branches; of the consequent lack of balance in their clerical training; of the ill effect of this on their future ministry. These were responsi-

bilities which he did not heed, or which he shifted to the students themselves. If the less impulsive, forecasting their future needs, steadied themselves, it was not because the caution came from their ardent and impelling professor. Many indeed did not then see, and do not even yet see, that their ministerial preparation would have been more wisely made if their devotion to linguistics had been less excessive. Their instructor in after-years, with vision clarified and judgment matured, went so far as to make Hebrew itself an optional study. Youthful enthusiasm later reflection sobered and regulated.

At the end of two years Dr. Harper found that his superabounding zeal could not work itself off in regular classes in term time. The impulse seized him to utilize the vacation periods. In 1881, in the seminary lecture-rooms, he opened the first of his famous summer schools, which were held thereafter year by year regularly. One summer a second school was conducted at Worcester, Mass., to meet New England's needs, and the following summer a second school at New Haven, and yet a third in Philadelphia appealed to a still wider constituency. At the first, language study dominated everything. Think of a class of beginners in Hebrew reciting four hours a day, and five days in the week, and through a stretch of ten weeks. Think of the heavy discount on eating, sleeping, exercise, rest, and recreation which this prolonged memory tug and this unremitting mental tension necessarily exacted. Think of the magnetic or hypnotic power of a teacher who could entice a crowd of graybeards and youth, of pastors and students, of parents and their children, of matrons and young girls, into such a class. In the later schools this incessant grind was somewhat relieved by a morning chapel service and by an afternoon popular lecture. In the second summer an imported eastern Hebrew professor aided a class of advanced students in making a new translation of Malachi. This was printed and scattered far and wide in proof of the utility of summer schools. In subsequent sessions exegetical work was undertaken and popular features were introduced, which tended somewhat to break the monotony and to liven up the schedule.

The time drew on apace when our young enthusiast could not content himself with seminary classes and summer schools. He saw somewhere a notice to the effect that some rabbi proposed to teach Hebrew by correspondence. Forthwith, with an electric pen, he drew

up a series of lessons, and importuned the ministers whom he knew to begin or review their Hebrew. The next year the lesson-slips were printed, and names and addresses of clergymen of the various denominations were gleaned from the ecclesiastical yearbooks, and alluring circulars were sent broadcast over the land inviting to the study or the restudy of the language of the Old Testament. The renaissance had come indeed, and its inspiring genius, unable to handle it singly, called to his aid his more capable students and other helpers. The expanding work crowded him out of his private library into larger quarters, and thence into a vacant store which he rented in the village. There fonts of Hebrew type and outfits for compositors, bookkeepers and proofreaders, lesson-correctors and business exploiters, were installed; and the village postmaster attained a higher postal rank by reason of increasing traffic and the sale of stamps. The awakened interest created the demand for better study-helps. The *Elements of Hebrew* had appeared in 1881; *Hebrew Vocabularies*, in 1882. Out of the lesson-slips, made at first with an electric pen, grew a printed pamphlet entitled *Lessons of the Elementary Course*, which later, combined with the *Hebrew Manual*, became the *Hebrew Method and Manual*, now so extensively used.

This business of promoting Hebrew, so auspiciously begun and so rapidly extending, could not get on without an organ. The new journal was christened the *Hebrew Student*, later named the *Old Testament Student*, later still the *Old and New Testament Student*, and in these last days the *Biblical World*. The *Hebrew Student* was popular in character; to meet the more technical linguistic needs, *Hebraica* was launched, afterward renamed the *American Journal of Semitic Languages and Literatures*.

Were these various enterprises in which our Semitic enthusiast embarked money-making schemes? On the contrary, they were money-losing. A mercenary thought never entered the promoter's mind; he was toiling for the public good, and his only use for money was to advance the cause. So friends were solicited to render financial aid; stock companies were formed, and shares were sold; and into the pool went the professor's own money, and all he could beg and borrow.

To round out the great endeavor and make it in every way complete

one thing more was needed. With the machinery for making trained Hebraists running smoothly and successfully, its originator plainly foresaw that a market for the finished product must be created. He thereupon evolved the idea of establishing Hebrew and Bible chairs in all the colleges of the land; and to his aspiring pupils there came in consequence the alluring vision of useful and lucrative positions. It would seem that Christian colleges, glorying in the Bible as their very corner-stone, could not be induced to put Hebrew on a par with Greek and Latin, nor to raise the Sacred Scriptures to the same dignity with the pagan classics; and it would also seem that the students in training for these college chairs, soon to be established, had to content themselves for the most part with plain country pastorates.

It must not be inferred that Dr. Harper during his residence in Morgan Park was wholly engrossed with Hebrew and its cognates. He found ample time for all sorts of duties in no wise related to his favorite pursuit. No member of the faculty was more ready to take his share of the miscellaneous routine tasks of the Seminary. In the church of which he was a member he was successively clerk, deacon, treasurer, finance-committee man, and Sunday-school superintendent. Lack of time was never urged in plea against an interest needing his aid. The most notable proof that his chosen vocation did not exhaust his energies or his sympathies, that time hung heavy on his hands, and that he was pining for something to do, is found in the fact that he was both able and willing to assume the responsibilities and burdens incident to becoming the principal of the Chautauqua College of Liberal Arts, a position he filled so well that a few years after leaving Morgan Park that whole vast enterprise was committed to his guiding genius when he was made principal of the Chautauqua System.

The Morgan Park period, with its origination and experiment, is in a sense the key to Dr. Harper's later career. Those days of heroic struggle witnessed the uncertain beginnings of educational ideas which afterward, proved and developed, became corner-stones of the university which he built. The Institute of Hebrew with its correspondence teaching convinced him of the efficacy of such instruction, and has its counterpart today, not only in the Institute of Sacred Literature, but in the whole correspondence work of the University. With the

Publication Society of Hebrew, with its printing-office and its journals, he satisfied himself of the essential importance in educational leadership of such a department of publication as the University Press now is. His summer schools live again in the Summer Quarter of the University; and of many universities; and his principle of concentration in study is recognizable in the whole system of major and minor courses and subjects. Indeed, the Morgan Park period, comparatively obscure as it may now seem, yields to no period of his life in creative activity, which is the more remarkable as he had then no powerful friends to sustain his enterprises, and was himself under thirty years of age. The heavy burdens of work and responsibility which he then so eagerly assumed and, single-handed, against great odds, carried to success, constitute these days the heroic period of his life.

This brief survey of the Morgan Park period reveals Dr. Harper in the making. He was not then the man he subsequently became, but the promise and the potency were there. He had not yet attained, but he was on his way to all we know and admire and love.

THE YALE PERIOD

FRANK KNIGHT SANDERS, PH.D., D.D.
Boston, Mass.

When Professor Harper came from Morgan Park to New Haven as professor of Semitic languages at Yale University, in the fall of 1886, at the very beginning of the administration of President Timothy Dwight, he had that in which his soul delighted—a creative opportunity. There were traditions which favored the establishment of such a chair, inherited from the oriental studies and collections of Professor Salisbury, and enforced by the eminence and active sympathy of Professor Whitney in Indo-European languages. Moreover, for many years Professor Day, in the theological school, had given instruction to divinity men and others in Hebrew, Aramaic, and Syriac. Yet a real department of Semitic languages awaited organization.

It was at a fortunate and timely juncture. With the administration of President Dwight began the real and rapid expansion of Yale College, and of the schools which had grown up around it into a true university. With these growing ideals Professor Harper was in strong sympathy. He threw himself with stirring enthusiasm into his work, making himself almost at a bound the center of a group of earnest students. He was appointed instructor in Hebrew at the Divinity School, and succeeded in infusing within a few days an enthusiasm for the subject among the members of the large junior class. Of this class I was myself a member. To us all his methods and his ambitions were a revelation, and his leadership was so inspiring that the hours of study which he demanded were given as a matter of course and with great heartiness.

Besides the fifty or more theological students who quickly began to follow his leading, he had, during that first year, seven graduate students who were giving all or a large proportion of their time, under his direction, to the Semitic languages. He offered eight hours of Hebrew, four of Assyrian, four of Arabic, and one each of Aramaic and Syriac.

He also re-established in New Haven, bringing the necessary staff with him from Morgan Park, the American Institute of Hebrew, an organization of which he was the principal, established to promote correspondence instruction in Hebrew and other Semitic languages.

With the following year several important advances were made. His brother, Dr. Robert F. Harper, joined him as an instructor in Semitic languages. Between them they offered thirteen hours of

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Hebrew, six hours of Assyrian, four hours of Arabic, two hours of Aramaic and Syriac, and one hour of Ethiopic. One untechnical course, entitled "Hebrew and Other Semitic Literature," offered to undergraduates, presaged the historical courses soon to come in rapid succession. Only one more graduate student was registered, but at least two-thirds of the theological men were giving a large proportion of their time and energy to his courses.

In the fall of 1887, if my recollection serves me right—possibly in the following spring—an event took place which made a very

important change in his plans and constituency. A convention was held at Yale of representatives of the Young Men's Christian Associations of the colleges of New England. Professor Harper was invited to address the convention on the study of the English Bible. So strong were his strictures on the ignorance of the average college man regarding the Bible, and so clear was his vision of what ought to be done, that the convention voted to invite him to prepare a series of inductive Bible studies for the use of college men. He saw the opportunity thus opening before him, and with characteristic promptness his organizing activity began. He offered for 1888–89 to undergraduates a two-hour course in the English Bible on the "Old Testament Wisdom Literature." He began a regular weekly university lecture course on "Old Testament History." In response to a special appeal, he delivered a long course of lectures to the public of New Haven. He broadened the scope of the Institute of Hebrew to include correspondence instruction in the English Bible, giving the new organization the title of "The American Institute of Sacred Literature." The first correspondence course in the English Bible ever used was a course which he himself prepared on Samuel, Saul, David, and Solomon. It was printed in the *Old Testament Student*, of which he was editor. It was not wholly successful as a course for students, since it called for an undue proportion of time; but as a course for an individual student or for a class, under correspondence instruction, it met with great approval. Meanwhile, the Semitic work was not neglected. The graduate students in the Semitic department almost doubled in number, the instructors were increased to four, and the courses offered covered a wide field.

In 1889 the Woolsey professorship of biblical literature was established, and Dr. Harper became the first incumbent. This year he introduced a course in English on "Prophetical Literature," which drew a tremendous following in the university, from undergraduates, divinity men, and graduate students alike. It was a memorable experience, epoch-making for many an earnest student. At the same time a university series on "The Origin and Contents of the Psalter" was largely attended.

By 1890–91 the new work in the English Bible in the university had become thoroughly systematized on a tri-yearly plan. A course

was given on "Legal Literature," in the series including "Prophetical and Wisdom Literature;" a course was given on "Early Hebrew Traditions and Institutions," in the series which covered "Hebrew History." Two clubs were founded—the Semitic Club for lectures and discussions, and the Hebrew Club for reading the Hebrew Bible through together every three years.

By this time the department of Semitic languages at Yale used the services of four additional instructors, and had attracted a group of twenty-five graduate students, in addition to instructing not less than two hundred other students in the university, and many outsiders. Professor Harper was overwhelmed with invitations to speak on Bible study, and did in fact exert a widespread formative influence in the shaping of public sentiment in its favor. This activity did not come to an end with his removal from the university, nor did the department fall to pieces. His organizing genius was adequate for permanence.

Professor Harper did not readily yield his place in the hearts of Yale men and of the community. He was happy in his work, and foresaw a rapidly widening influence in it, which appealed to him. The call to the still larger responsibility and opportunity at Chicago was reviewed in all its possible aspects for months before it was accepted. No man ever assumed a duty with a clearer conception of the necessity of foregoing the rewards that are assured for the sake of the achievements that may be made.

Dr. Harper left behind him at Yale a host of happy memories He was popularly regarded as a man who needed no sleep. However belated the campus student, a beacon light shone out from his study in North College. However early one arose, the light was there.

Busy as he was with his multifarious interests, he never lacked the time for a friendly chat. Those interviews with him late at night, when others were asleep, have marked the beginning of a more serious life, and a more wholesome and sacrificial ambition, for many a man at Yale. He was too great a man and too real a leader to discourage any form of aspiration. His policy with subordinates and pupils alike was to give each man his largest chance and to urge him to make a record.

In his five years at Yale Dr. Harper revealed his power and genius as a teacher. With all his great administrative gifts he was pre-eminently a molder and leader of thoughtful men. It was never his method to bend their purposes to his by emphasizing his own ideas, but rather to draw out from them an expression of their own convictions or opinions, and, making these a starting-point, tactfully to draw them on to his own larger and wiser point of view. He loved to recognize and honor a productive mind, yet never failed to urge that mind to its severest and noblest efforts. His unquenchable enthusiasm for the theme which occupied his attention at any one time, and his habit of concentrating his whole personality into its consideration, gave him great power as a teacher. In a very brief space of time he aroused a genuine enthusiasm for Hebrew among the divinity men, traditionally hardened against it. In even less time he challenged the interest and secured the steady loyalty of a large group of college men for the Bible viewed historically. This concentrating habit made him a valued friend. When a student called upon him in his study, he made the visitor feel at once that he regarded the visit as an honor and an opportunity, and that he would rather see him just then than anyone else in the world. Not one man in a thousand can be thus prodigal of his time. It was possible to Dr. Harper because he laid supreme value on this informal contact with men, and because he worked while others slept.

Dr. Harper's life at Yale was quickly over. After five years he resigned his two chairs of instruction and the instructorship in Hebrew, to enter upon the task of founding the great university with which his name will be predominantly associated. He left behind him a promising department, which has continued to make itself felt, traditions of scholarship and enterprise which have never been surpassed, and the memory of a rich, tactful, generous, friendly personality, "built large and deep," which will long remain as a working ideal for his loyal pupils of that half-decade.

THE CHICAGO PERIOD

A. K. PARKER
The University of Chicago

At the second meeting of the Board of Trustees of the University of Chicago, held September 18, 1890, a nominating committee reported recommending as president of the new university Professor William Rainey Harper, of Yale. "The report was adopted," says the minute-book of the board, "and Dr. Harper was elected by a unanimous and a rising vote." Professor Harper asked that he might be allowed to withhold his answer for six months. His letter of acceptance was dated New Haven, February 16, 1891, and he entered formally upon his new duties on the first day of July in the same year.

Alluring indeed was the creative opportunity offered him in Chicago. A university was to be built from the ground up, most fortunately located just within the limits of a great city, assured of ample resources, and subject only to the conditions that two-thirds of the trustees were to be Baptists, and that the Baptist Union Theological Seminary at Morgan Park was to be its divinity school. To the young president these conditions were in no sense restrictions. They were assurances rather that it was to be his privilege to work in a familiar and welcome companionship, and with a free hand. Precedents for the vast undertaking to which he was committed there were none. But if traditions to guide him were wanting, neither were there any to hamper. The doors of the old University had now been closed five years, and the acrimonious debate over what it had done, and what it had failed to do, had quite died out. A considerable body of its alumni, who might otherwise have stood apart from the new institution, unsympathetic and critical, were promptly and generously adopted by it, and became at once its cordial and loyal supporters. The jest was current in those early days that the University manufactured its immemorial customs while its walls were building, and boasted an organized body of alumni and a professor emeritus before its first freshman class was enrolled.

The scheme of organization of the University of Chicago, as drawn up by its President, adopted by the Board of Trustees and published in *Official Bulletin No. 1*, dated January, 1891, is one of the most original educational manifestoes ever set forth. Never was a unique invitation accepted with a bolder inventiveness. Not that the plan in any of its features was revolutionary or designedly sensational. Its challenge to criticism lay in the matter-of-fact proposal to do forth-

PRESIDENT OF THE UNIVERSITY OF CHICAGO—ABOUT 1892

with what reformers and theorists had merely dreamed of doing in a distant future. "The work of the University," its opening sentence read, "shall be arranged under three general divisions, viz.: the University Proper, the University Extension Work, the University Publication Work." Nothing is more characteristic of the eager and confident spirit in which then and always President Harper attacked his problems than his refusal to admit that the organization of the second and third of these "general divisions" might prudently be postponed

until the "University Proper" had been fairly set going. These three divisions were essential to his far-sighted and noble conception of a university, and the University of Chicago would fall below its magnificent opportunity if it were not equipped with at least the essential things at the outset. The result has abundantly justified the practical idealism of this extraordinary plan. Ten years' experience of its everyday working has led to the modification of relatively unimportant details, but its distinguishing features, the "four-quarters system," with its attendant scheme of examinations and credits, the quarterly convocations, the flexible adjustment of vacations, the arrangement of courses in "majors" and "minors," the organization of the students by colleges rather than by classes, the value set upon non-resident work, are in successful operation today. It is the scheme of one who believed, in his own words, that "the university is an institution of the people and born of the democratic spirit."

Perhaps none of the trustees of the University at all realized the full import of the action of the board when, immediately after Dr. Harper's formal acceptance of the presidency, it appointed him, April 11, 1891, Head Professor of the Department of Semitic Languages and Literatures. It was proper, of course, that recognition should thus be made of his eminent scholarship. He might well enough, consistently with other and more important duties, have the oversight of the instruction given in this department, and lend to it the prestige of his name. But the President had already settled it with himself, as the indispensable condition of acceptance of the call to leave Yale for Chicago, that he must still hold his place in the classroom. It was not only that he loved more than anything else to teach, and that he knew that upon the continuance of regular study depended the maintenance of his citizenship in the republic of scholars. He had already recognized his calling of God to further and extend by every possible means the popular study of the Bible. That he might show himself faithful to this high calling was, from the beginning of his career at Morgan Park, the ruling desire, the mastering passion, of his life. To fail to appreciate this fact is to misunderstand President Harper altogether. Never for an hour did he relinquish this ambition. Once when the trustees feared that he might break down under very heavy and, as it seemed at the time, unavoidable

administrative duties, and in their solicitude urged him to abandon his professorship and all that it involved, submitting thus to a hard necessity, but a necessity nevertheless, he answered without a moment's hesitation: "If I must choose, my choice is made. Another president is easily found. I will go gladly to my books and my pupils." In the office of the University Recorder Professor William R. Harper's class reports may be seen today, made out in due form and bound up with those of his colleagues. Quarter by quarter, year by year, the record of his classroom work goes on, with hardly more interruption than that which the service of any other instructor of equal rank sustained. When University instruction began in the autumn of 1892, in its first schedule of studies the President offered courses in "Advanced Hebrew Grammar" and in "Arabic." Later, to name titles at random, his courses were "Old Testament Prophecy," "Minor Prophets of the Assyrian Period," "Ethiopic," "Hexateuchal Analysis," "Earlier Suras of the Koran." For several years he gave the Old Testament survey course required of all candidates for a Divinity School degree. Would anyone who knew him only in the classroom have guessed that this tireless and enthusiastic instructor was finding time and strength also for the most scrupulous and detailed attention to the multifarious engagements and engrossing claims of the president of a university which was still in the making? It is amazing to recall that in the summer quarter of 1905, when he knew that the sentence of death against him had gone out, he was still giving regular classroom instruction, and that he even announced courses for the succeeding quarter.

But Dr. Harper's work as a teacher could never be narrowed to the discharge of the routine duties, however important and arduous, of a professor of Semitics. Already at Yale he had entered upon a signally successful propaganda of Bible study by means of public lectures and correspondence courses. This effort was continued at Chicago with unabated energy and enthusiasm. Two of the most popular outline correspondence courses, "The Work of the Old Testament Sages" and "Foreshadowings of the Christ," were prepared here; and a series of lectures on the book of Genesis early in his Chicago residence aroused very wide interest. If his frank disavowal of traditional interpretations alarmed some, many more found in his

reverent constructive criticism a glad release from the haunting misgiving that, under the handling of modern scholarship, the Bible would no longer appear the supreme revelation of God to man. The American Institute of Sacred Literature was transferred to Chicago, and its work widened and enriched. Two journals, dating in their inception from the Morgan Park period—*Hebraica*, now the *Journal of Semitic Languages and Literatures*, and the *Old and New Testament Student*, today the *Biblical World*—came with him also, and remained under his editorial control to the day of his death, the objects of mingled solicitude and pride. No one who was so fortunate as to be among his guests on that occasion will ever forget the dinner with which he celebrated the twenty-first anniversary of two events, the appearance of the first number of the *Hebrew Student* and the birth of his eldest son. To the list of periodical publications called into existence by his enthusiasm for the dissemination of sound Christian learning must be added the *American Journal of Theology*, "edited by the Divinity Faculty of the University of Chicago," whose first number is dated January, 1897.

The crowning achievement, however, of President Harper's lifelong biblical activity was the organization, three years ago at a convention, the call for which was issued by the Council of Seventy of the American Institute of Sacred Literature, of the Religious Education Association. Its career has hardly begun, but it is not rash to prophesy that this heir of his loftiest ideals and his purest ambitions will yet appear, in the reckoning up of his contributions to the higher life of the American people, worthy to be ranked with the University itself.

Always in the midst of these incessant and varied labors for the furtherance of biblical learning and religious education throughout the country, Dr. Harper held steadily in mind the claims upon him of the young men and women of the University. The end of all school discipline and instruction, he was never tired of repeating, is character. From the beginning he had taken thought for the religious needs of his students, giving to the University a chaplain, establishing later the university preachership, offering official recognition and support to the religious organizations of the undergraduate body, planning Sunday-afternoon lectures on biblical themes, and

conferences for the discussion of questions relating to Christian belief and conduct.

A unique organization, to which he gave much care and thought, is the Christian Union of the University, upon whose official board its many and varied religious activities are represented by instructors and students alike. One of the memorable occasions of his last years was the conference of men and women interested in the different aspects of the religious life of the University, meeting one evening in his study to consider ways and means for the advancement in the University of practical religion. How keenly he appreciated the approval given to the new plans proposed by him, and the pledges to support them! No one who listened to his urgent appeal for co-operation could doubt that this was the matter which of all others lay nearest his heart, this the responsibility for which he held himself most strictly to account.

The final word in a story too briefly told within the limits set upon this article must be given to the great task assumed while still at Yale, and with which he was engaged during his entire University service. Whatever might be the duty claiming attention at the present moment, in the background lay the commentary upon the Minor Prophets which he had entered into contract to write; and pleasurable anticipations of a laboriously won vacation took oftenest the form of an interval of withdrawal from all University occupations and engagements to give himself wholly to his Hebrew texts. The last and longest of these retreats was the six months of the summer and autumn of 1904, spent at Williams Bay, Wis., engaged in the most congenial employment of his life. Never again was he to know days so quiet and so fruitful as these. In the goodness of God, it was permitted him to take into his hands before he died the printed volume *Amos and Hosea*. In other books, *The Trend in Higher Education* and *Religion and the Higher Life*, he had collected papers which expressed his matured conclusions upon matters which had necessarily engaged his attention; this was his contribution, wrought out through years of toil and sacrifice, not unmixed with joy, to that supremely important task of Christian scholarship—the interpretation afresh to its own generation of the ancient and imperishable oracles of God.

IN HIS STUDY

JOHN MERLIN POWIS SMITH
The University of Chicago

To see Dr. Harper in his study was to see him at his best. Shut in among his books, he was in complete harmony with his environment. Here was his haven of refuge from the cares and responsibilities of public life that sought him more and more frequently and persistently. His ability to leave all these disturbing and distracting interests on the outside of his study-door was one of the indispensable prerequisites to the accomplishment by him of so much literary and scholarly work during the later years of his life. In his study, as elsewhere, he was able to bring all of his marvelous strength to bear on the task in hand. There was no dissipation of energy on account of divided interests; all the powers of his mind were devoted for the time being to the solution of the problem, or completion of the task, he had set himself. In such work as this he took keen delight and found abiding satisfaction.

President Harper's pleasure in his scholarly pursuits may be accounted for in part as the joy felt by every normal man in the performance of his own chosen work. But it was more than this. It was the inevitable accompaniment of his purpose in all his studies. That purpose was not the attainment of learning for its own sake, but rather for the added power it furnished for the furtherance of the great constructive aims of his life. He was never the scholarly recluse, but always the apostle of learning. He never forgot his mission to teach. Consequently his scholarly labors produced results of two distinct kinds, the first being those in the realm of pure scholarship and intended for the select few who specialize in Semitic studies; the second, those intended to present the assured results of scholarly research in intelligible and attractive form to the mind of the average man. The great value and efficacy of the latter propaganda were due in no small measure to the accuracy and authority they derived from the more specialized and technical studies upon which they were

based. Dr. Harper's keen interest in this general, educational work along biblical lines is attested by the relatively large amount of time he gave out of his precious hours of study to the preparation of such works as his elementary textbooks in Hebrew, his series of "Constructive Studies," and popular articles and editorials in the *Biblical World* and its predecessors.

In undertaking a new piece of investigation, Dr. Harper brought to it an open mind. In so far as it is possible for an intelligent man, he came to his task free from any preconceived ideas regarding its outcome, determined to discover the facts and to allow them to speak for themselves. He was a zealous lover of Truth, and spared no pains necessary to find it. His zeal in this cause knew no bounds; and in this behalf toil was a pleasure, and misunderstanding and vituperation but light afflictions which were for the moment.

It was his habit to work in accordance with carefully considered plans. He made a program for each quarter's work, assigning to each day and to each hour its specific task. The same systematic, methodical spirit ruled his study hours. He invariably worked out a plan for the performance of every piece of study or writing. He analyzed his subject in advance down to the most minute detail, and decided fully upon the method of procedure. Having done this, he was able to move steadily forward, without let or hindrance, to the consummation of his efforts.

Another characteristic that facilitated the progress of his labors was his exceptional ability to utilize the products of preceding and contemporary scholars. He never wasted his time in doing over again things that had already been done satisfactorily. Nor did he believe in taking time to do things which were of such a character that they could be done for him by his co-laborers. He had the faculty of enabling his assistants to see with his eyes and to follow his methods so faithfully that the product of their co-operating minds was as much his as it was theirs, and could be utilized to the fullest advantage in the fabric of the final structure. His method, then, was first of all to get before him everything of value that had ever been said upon the subject with which he was dealing, and familiarize himself with it thoroughly. Such an inundation of other men's thoughts would drown out all originality of method and conception in the minds of most men.

But the strength of Dr. Harper's mental individuality protected him from this danger, and enabled him to assume an independent, critical attitude toward our inheritance of learning, to select from it such elements as seemed to him to accord with known facts, and on the basis of this deposit to erect his own building. Contact with the thoughts of other men did but stimulate his own creative mind to larger and richer suggestiveness. He was thus able to work and think through to his own solution of a problem unhindered and unprejudiced by the knowledge of other men's attempts to solve it. His independence and originality are evidenced also by his ability to break new ground, as, e. g., in his application of the inductive method to the study of Hebrew and its cognates, and in his attempts to reconstruct the poetical utterances of the prophets at a time when scarcely any attention had been given to the poetic structure of prophecy.

Dr. Harper possessed the patience of the scholar in an eminent degree. He would not hurry an important piece of investigation. The fact that his commentary on Amos and Hosea was fourteen years in the making is proof of this statement. It might have been published long before, had he been content to do less thorough work. But he was himself his most relentless critic. The greater part of it was worked over time and time again before he consented to consider it finished. The element of time scarcely entered into his thought. He expended time, strength, and money unstintedly upon the preparation of this his *opus magnum*. It was with him a labor of love. He worked easily and rapidly. He was able to penetrate to the heart of a problem as unerringly as if guided by instinct. His decisions were made promptly when once he was in possession of all the facts. Consequently he was able to turn out a mass of work in certain lines on short notice. But in those paths where progress is necessarily slow he was never so unwise as to be in haste. Here he applied himself with indefatigable energy and patient continuance that meant success. How a man oppressed by so many cares and interested in so many great enterprises could sit down to a lifelong task among his books and papers, and work away as calmly and steadily as though all time were at his disposal, was a constant occasion of wonder and admiration.

The study was the starting-point of most of Dr. Harper's activities.

In it he delved into the heart of things; there he learned what scholarship was; there he developed the ideals which controlled his whole life-work; and there he found recreation, refreshment, and solace amid the years of arduous toil involved in bringing those ideals to tangible realization. His hours in the study gave solidity and value to his instruction in the classroom and from the lecture platform. The scope and ideals of the University of which he was the guiding spirit are the direct outcome of his devotion to a high order of scholarship. Had he not been rooted and grounded in the wisdom and learning of the past, and in sympathy, therefore, with the noblest educational ideals of the race, who knows but that he might have given the Middle West a mere school of applied science, instead of a great university standing for the promotion of all phases of human knowledge?

His own high standards of scholarship for himself led him to expect of his colleagues work of an equally high grade. His constant pursuit of Semitic learning kept him in touch with the many other scholars comprising the various faculties of the University, rendered him sympathetic with them in their frequent sacrifices for the sake of their beloved science, made him appreciative of good scholarly work whenever he found it, and led him to do everything in his power to facilitate the progress of every piece of scientific investigation.

By tastes and training a scholar, by natural endowments qualified to attain a commanding position among the scholars of his generation, and loving and longing intensely for the life of the scholar in the quiet companionship of his books, Dr. Harper did not hesitate to sacrifice his inclinations and prospects upon the altar of a greater service to humanity when the conviction was borne in upon him that the good of the causes he held so dear was to be furthered by his exchanging the study for the office. But through his self-renunciation other men have been and will be enabled to make more and better use of their studies, and the science of Old Testament interpretation, though losing greatly through the withdrawal of so much of his time and strength, has gained a dignity and a vantage-ground, not only in a great university, but also in the entire Mississippi Valley, which it could otherwise not have attained.

IN HIS CLASSROOM

IRA MAURICE PRICE
The University of Chicago

The scholar, the administrator, and the leader was pre-eminently a teacher. Teaching was his chosen profession, and this would have been his preference, as he frequently said, if he had been obliged to choose between the presidency and a professorship in the University of Chicago. For full thirty years he most ably filled the noble office of teacher. The first four years were devoted mainly to teaching the classical languages; and the last twenty-six years, to the supreme work of his life—the teaching, the popularization, and the world-wide extension of a knowledge of Hebrew and the English Bible.

Dr. Harper combined within himself more of the best traits of the real teacher than any man we have ever seen in the classroom. In his early years in Morgan Park he drew to the Seminary and to his classroom men whom he had pertinaciously followed up with his enthusiastic and glowing visions of the future which was possible, in the pastorate or the work of teaching, for any man who would devote himself to the study of the Hebrew language. Dr. Harper's own personality won them, and gave him a large place in their hearts even before the classroom was entered.

At the first meeting in the classroom the contagious enthusiasm of the teacher seized us. It was here, as we met day after day, week after week, that we saw, with increasing delight, the attractiveness, and charm, and skill of the teacher. The intense earnestness and concentrated energy with which the work of the hour was carried on fairly electrified the class, and set every mind to thinking along the line of the lesson or discussion. Questions were put in such form, or such suggestions were made, as to arouse the mind of the dullest student, and set him to asking questions.

This inspiration, or goading to thought, was marvelously enhanced by another trait, which Dr. Harper often displayed with fine effect.

He possessed the ability to state all the arguments on two sides of a question with such fulness and fairness that at the conclusion of his summary no one present could tell on which side of the question his teacher stood. This element of strength in the classroom was often turned against him by his critics, on the ground that he was "on the fence" and noncommittal, and thereby was undermining the faith of the students. The ability to do this very thing was the best kind of evidence to his pupils that he was master of his subject; for only a fair-minded and judicial teacher could make such a presentation. It is universally conceded that this trait is grounded on a sound principle of instruction, that characterizes our great educational institutions of today. Dr. Harper did not, nor does any true teacher, teach his students *what to believe*, but *how to think*, to find their own way through the lines of argument to a rational conclusion. Such a method of procedure at first almost drowned some men who had never before been dropped into deep water and told to swim. But the exhilaration of learning how to do it, and of successfully doing it, soon won universal favor for this true pedagogical method, and for the teacher who could use it in so masterful a manner.

Dr. Harper was an exacting teacher, requiring of students the very best that they could do, and as much or more than they could do; for he always had a large surplus of assignments, lest we should run out of work. More than this, he required that the work be done in a thorough manner, even if we prepared only a small part of the assigned task. His exacting thoroughness—the first element of research—made his work both hard and easy; hard to get for the first time, but always easy to hold after it was once thoroughly mastered.

His requirement of well-prepared and thorough work came out with special emphasis when the members of his class presented papers for criticism and discussion. If the reader of any given paper had done faithful work and was himself a student of more than ordinary ability, Dr. Harper went into the criticism of his product with the sharp analytical power of a jurist. He spared no pains to reveal its every weakness and its strength, that he might thereby set before the man and the class clean, clear-cut statements of the problems under discussion, and the possibilities of their solution. This keen, critical analysis was made in the same spirit as that in which a surgeon uses a knife.

But underneath his exactions, which were often trying ones, we could always discern a tender, sympathetic heart, especially for the slow, hard-plodding student. He had no place in his classroom, or in his heart, for the lazy or poorly prepared man of ability. The difficulties of the hard-working, earnest student always appealed to him. He set himself mentally alongside such a one, and in a kind, brotherly, sympathetic manner helped him out into the light, but always did it by compelling him to do his own thinking. If such a man had presented a paper to the class that was not strong, but the very best he could produce, Dr. Harper treated him gently, and usually detained him after the dismissal of the class, for a conference, in which the genuine, large-hearted sympathy of the teacher removed all the sting from his criticisms, and sent the weak brother on his way rejoicing.

Another illustration of his sympathy often came to the surface for the student who faced great difficulties in the new views of the Old Testament. Dr. Harper's generous consideration and careful guidance have led many a man over the rocky places, and out into the full light, to a rational faith and a larger vision of the truth.

As the Hebrew professor became better acquainted with his students, and they with him, there grew up between them certain confidential relations that revealed the inner spirit of the man. This disposition or attitude led him, now and then, in the classroom to reveal little confidences concerning his own life that bore on the theme of the hour. Sometimes he would relate incidents in the life of some noted Bible scholar, or an illustration that he had seen or read, that gave added strength to the theme under treatment. At such times he so opened his heart and mind to his students that they felt that he was one of them, that he was a comrade rather than their master at the desk; and such he was at heart. Such good fellowship, such confidential relations, revealed more clearly than ever before the deep reverence which underlay all his work. Even the keenest analysis and the most critical treatment of a book or chapter were based on a deep-seated and tender reverence for God's Word.

Dr. Harper's analytical power, and his keen appreciation of the difficulties of the students, seem to have led him to make the most careful preparation in advance. Every theme for study was minutely analyzed, almost to single-line statements, and made so plain that it

could not be misunderstood. Such outlines and analyses, provided with bibliographies, were distributed in his classes and made the basis of subsequent work.

These powers, with his inexhaustible energy, and large comprehension of the needs of the times, drove him to inaugurate, with two students in the summer of 1880, six in the winter holidays of 1880–81, a system of Hebrew summer schools. Simultaneously therewith he established, through his carefully prepared analyses and directions, a scheme of teaching Hebrew by correspondence. In the summer schools his principle of concentration on one theme for a long period of time proved its practicability, and gave the teacher and his schools a highly deserved success. In the correspondence schools careful analyses, explicit directions, and scrupulous care in conducting the work gave this plan a permanent place in Dr. Harper's early teaching schemes.

The teacher of Hebrew at Morgan Park within five years became the teacher of pupils in Hebrew, not simply in America, but in Europe, Asia, Africa, and the isles of the sea. His incomparable combination of the traits of the true teacher, exercised in so many places and over so many men, has made him the pedagogical father of a large number of the teachers of Hebrew, and of many who are filling chairs in other departments, both in America and in foreign lands.

As a lecturer, especially on biblical themes, Dr. Harper won a brilliant place. His teaching qualities expanded and made him, in a true sense, a platform teacher. He took the driest themes, such as the Minor Prophets, and made them live again, and deliver their sermons to his audiences. In his every utterance, in the statement of his propositions, in the marshaling and cogency of his arguments, and in the self-evident truth of his conclusions, he was always the teacher. Underneath and permeating all his sterling qualities as a scholar, administrator, and leader of men, was the genuine teacher.

IN THE FIELD OF SEMITIC SCHOLARSHIP

EMIL G. HIRSCH
The University of Chicago

The renaissance of Hebrew studies in America is due to the labors, the zeal, and the enthusiasm of Dr. Harper, and to the original method introduced by him. His name will be remembered by the side of the great European Christian scholars who unsealed for the children of the West the books of eastern Judaism. That roll of honor mentions Jerome, Reuchlin, the Buxdorfs, Gesenius, Ewald. Of this company the influence of none was more stimulating or extended to greater lengths than that of the departed head of the Semitic Department of the University of Chicago. Today every university on this continent recognizes the academic citizenship of Semitic philology and literature. A quarter of a century ago this was not the case. Some attention was indeed paid in the theological seminaries to the dialects in which the Old Testament was written. But even there the harvest was exceedingly meager. It was left for Dr. Harper to emancipate these studies from the thraldom of obsolete methods. It was he who succeeded in vitalizing Hebrew grammar and vocabulary, and thus breathed the prophetic spirit upon what had been hopelessly regarded as dry bones of phonology and accidence. With the intuition that always characterizes original genius, he recognized that the distinction made between dead and living tongues was artificial. To learn Hebrew the children of this generation should be led along no other paths than they trod who acquired familiarity with its forms and phraseology by intercourse with parents and neighbors that spoke it. The inductive method, in other words, he applied to the instruction in the idiom in which the great sages and singers, the prophets and lawgivers, of Israel cloaked their message and expressed their thought. Literature took the place of the audible word. Grammar was learned in connection with the sentences recording the Hebrew conception of creation. In this wise the organic unity of

the letter and the spirit was made apparent. The deadening suspicion that the vital element had departed from the biblical chapters was lifted. Creation took the place of imitation. The words of the singers and teachers of ancient Israel took on the robustness of life. The student's soul felt their quickening breath even while learning to stammer the syllables ministering to the thought.

Hebrew syntax had been a field almost entirely neglected. Few were they who had ventured to approach it. In the syntactical structure of a language, more than in its formal architecture, comes to light the trend of mind of the people speaking it. Dr. Harper was among the few that understood this. He was the pioneer that blazed the path for others in this region. To his memory both Jew and non-Jew owe the greatest debt of gratitude. Jews certainly had not ceased cultivating acquaintance with the idioms of their sacred writings; but, somewhat impatient of the slower step of the grammarians, they had attempted to fly when they should have walked. Grammar was not to their taste. Though in mediæval times the pathfinders in Hebrew grammar were of their faith, the modern Jewish scholars relied upon their *Sprachgefühl*—their linguistic intuition—too boldly. The result was that many of the niceties of Hebrew expression escaped their quick eye. Even in Jewish circles the work of Dr. Harper, in his textbooks in Hebrew, has brought about a better understanding. Every line of Dr. Harper's various elementary guidebooks, as the Germans would call them, throbs with the quickening spirit of the trained and inspired, the thoughtful and philosophic, teacher. That Old Testament studies have attained new dignity in this nation is the fruitage of the work done by Dr. Harper in his classes and, for the larger number of students that had to forego the rare privilege of sitting at his feet, in his grammatical and lexicographical publications.

But grammar and vocabulary were only means to an end. The understanding of the genius of Israel, of her contributions to the world's culture, and of her civilization, was the ultimate purpose of even these preliminary efforts to master the accidence and syntax of Old Testament Hebrew. To a certain extent Dr. Harper had to be the intermediary between critical Germany and conservative America. Strange misconceptions prevailed in American churches concerning the method and the aims underlying the new views on Old

Testament authorship and composition that had filtered through various channels more or less inadequate and incompetent. Alarm was felt that religion was in danger. It was time that the real factors of the problems be made accessible. And to this task Dr. Harper devoted his rare powers of analysis and presentation, with the zeal of the consecrated priest. His summary of pentateuchal analysis in the earlier numbers of *Hebraica* deserves to be crowned as one of the few productions to which it is given to direct into new lines the thoughts and convictions of a generation. After this series of essays had appeared, none could arrogate to himself the right to speak in terms of sneering intolerance about the method and ambition of the "higher critics." Far from depriving Israel's literature of worth and dignity, Dr. Harper's calm and reverent survey of the field showed higher criticism to be bringing out most clearly the intimate relation of the biblical books to the genius of the people, the history of the people, the inner life of the tribes destined in the economy of Providence to be so guided as to become through their own experience exponential of the eternal principles of justice and righteousness underlying the universe. Not one jot or tittle of the law was abrogated, as far as it held truth. On the contrary, every atom of truth was given a new setting, which allowed of its being grasped in a deeper sense than before. Not the Bible was reconstructed, but the opinions advanced concerning it by uncritical ages.

Dr. Harper, however, was not a mere transmitter of the views of others. Valuable beyond expression though these labors were, undertaken with a view of familiarizing thinking minds with the results of criticism applied to biblical literature, they are eclipsed by his own contributions of original weight. One may say that the *Commentary on Amos and Hosea* is the fruit of his whole life. It has made a whole library of introductions and separate interpretations unnecessary. His views on the history of literary prophetism mark a new step forward in this department of critical investigation. American Semitic scholarship may point to this volume as its own credentials to recognition in the Areopagus of Semitic science.

That he never lost sight of the practical application of the established results of scholarship in the work of the religious schools is

demonstrated by his two books contributed to the series of "Constructive Bible Studies." The master-hand is easily seen in these. Fulness of literary reference and methodic grasp of the details are joined to logical distribution of the material and pedagogical division into chapters and paragraphs—virtues which render these manuals remarkable, both for content and arrangement, among the best handbooks as yet devised.

The Bible often refers to the effect of rain on dry land. Dr. Harper's life and influence have in very truth been like a quickening shower. Where deserts used to pout, he awakened smiling fields. The barren waste has become a Carmel, a plowed and fruitful slope.

Sincerely Yours
Feb. 20th 1905 William R. Harper

PICTURE TAKEN AT LAKE GENEVA, WIS., SUMMER, 1904

AS AN OLD TESTAMENT INTERPRETER

PROFESSOR GEORGE ADAM SMITH, D.D.
Glasgow, Scotland

President Harper was so very much more than an author that his literary work is in danger of being cast into the shade by his other high and towering achievements. Indeed, it was a matter of surprise to all who watched his absorption in practical affairs, and who knew the thoroughness with which he labored at the details of business, that he found any time at all for literary work. And one must confess that the publication of his *Commentary on Amos and Hosea*, which of all his literary works was the ripest result of his scholarship and may be taken as representative of his authorship, was awaited by his friends with some anxiety lest his undoubted ability to produce a great work in his own subject should be found to have been seriously handicapped by the heavy weights he was carrying in so many other enterprises. Since 1891 the responsibilities he assumed were vast: he had to build a great university from the foundation, and to start as a pioneer of education in several new directions; he had the care of great finances, and the trouble of innumerable personal relations of a more or less delicate character; and as his work grew, he had to do it in the eye, not only of one of the largest and keenest commercial communities of our time, but of the whole American nation. Yet our anxieties were groundless. His book, when it appeared, was recognized by scholars as an adequate and exhaustive piece of work—one of the very best commentaries of modern times, with no signs of haste or starvation about it; as learned as it was sane, as thorough in detail as it was balanced in arrangement, as restlessly vigilant to all the innumerable questions which a century of controversy has raised about its subject as it was steady and clear in its grasp and vision of the whole.

On reading the *Commentary* for the second time—"commentary" is an inadequate name for it, it is a history as well—I am impressed with the fact that the very things which raised the anxiety of some

observers, and which in a smaller man would certainly have imperiled the interests of his literary work, have been themselves the secrets of its achievement. Dr. Harper has succeeded as an author upon just the same virile qualities which have won him fame in other and very different fields. His book is strenuous with these qualities, and one can see here all his busy practical occupations; the discipline and experience he so bravely won among them, so far from disabling him in its performance, have braced and trained him for its fulfilment.

His practical work was virtually that of a great architect; and its success proves him to have possessed the genius and strength of such a character. In addition to his power of vision, of foreshadowing a large and beautiful result in his imagination, and to his power of interpreting the generally inarticulate instinct of the popular mind of his day, an architect is great through a thorough apprenticeship in the technical details of his craft; through his appreciation of the other crafts that are contributory to his own; through his business capacities (in this differing from other artists); through his intelligence of the needs of the very different interests and occupations in life for which his art is to provide a habitation, atmosphere, and inspiration; through his ability to work with men of all ranks in the social hierarchy; through his sympathy with points of view utterly different from his own, his patience in listening to all varieties of opinion, and his power to bring the short and narrow designs of the many and the partial into line with his own long views and comprehension of the whole. In his social and educational organizations Dr. Harper evinced all these qualities. He was a great architect. By a long apprenticeship he had mastered, in a wonderful way, the work of a teacher. Yet while expert in what is sometimes supposed, though falsely, to be one of the narrowest of subjects, he had not only mastered the departments of scholarship contributory to it, but evinced a sympathy with, and a comprehension of, the requirements and the methods of every other department of university life; and he had, still more widely, an intelligence of the popular instincts and necessities of his time. There is evidence in his lectures, collected under the title of *The Trend in Higher Education*, that for this broad outlook and sympathy he had found the inspiration in the very heart of his own subject. The Old Testament is in touch with so many forms of

life; it offers to the intellect so many issues and sympathies. And it does not require Dr. Harper's explicit acknowledgment of his debt especially to those great teachers and publicists, the prophets and the wise men of Israel, to let us see how much he owed to the literature, which formed his immediate professional duty, of his quick instinct and wide comprehension of the intellectual life and the popular needs of his own day. In his exposition of what education should be he shows just that combination, which is found, say, in the books of Deuteronomy and Proverbs, of high spiritual ideals with democratic sympathies and care for the interests of the multitude. And to these he added the prophets' own power of confident vision of great and splendid results for the nation which worked for such ideals and responsibilities.

To return to the *Commentary:* it also impresses itself upon one as the product of the equipment, the experience, and the genius of a great architect. I do not need to speak of the mastery of technical detail which distinguishes it. Dr. Harper was a thorough Hebrew scholar; and as he was also a finished and ardent teacher, it goes without saying that the technical detail is always expressed and enforced with clearness and point. There is also full command of the higher critical, historical, and religious questions. None of these have escaped him; and in stating them he does a justice that is unusual to workers in the same field. The arguments on all sides are fairly and exhaustively stated. Where views have to be condemned or pruned, this is done without prejudice or personal feeling. The moral tone of the book is, therefore, exceedingly high, and keeps the intellectual atmosphere clear and cool. Equally conspicuous are the construction and proportion of the whole. It would be difficult to find anything overdone or top-heavy. There is no strain or warp in the architecture; no eccentricity either in the main or the tributary lines of it. Dr. Harper never seeks after novel effects, nor pants to outrace other scholars and occupy a more advanced position than any of them has yet reached. Nor does he fall into the opposite vice; for while his survey of the literature of his subject is vast, and he marshals his predecessors' opinions in great numbers upon every question, his genius for organizing has enabled him to do this without weariness or confusion to his reader. He avoids needless controversy; and extreme or inaccurate opinions, after being

fairly stated, fall away through the reasonable expression of the correct views.

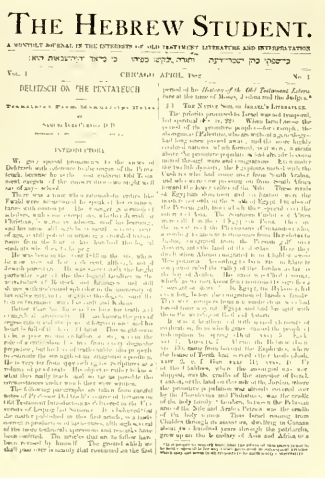
One cannot read his general introduction to the volume, with its history of the prophetic movement up to Amos, without great admiration. Very few points have been missed; and the clearness, candor, and justice of the whole are as conspicuous as its wealth of detail and comprehensiveness.

But the whole book is at once a thesaurus of the present science of its subject, and a trustworthy judgment upon this. It will long endure as the standard work in the English language upon Amos and Hosea; and one hopes that its lamented author has been able to leave behind him part at least of the continuation through other prophets.

AS AN EDITOR

SHAILER MATHEWS
The University of Chicago

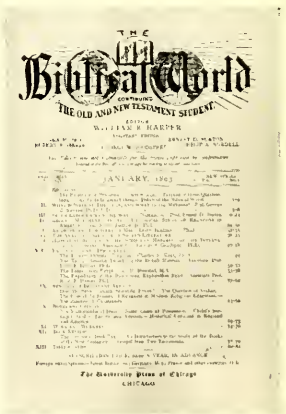
President Harper's editorial career may well be divided into two periods. The first was that of his Morgan Park and Yale professorships. During that time he founded two journals: in 1882, the *Hebrew Student*, which became successively the *Old Testament Student*, the *Old and New Testament Student*, and the *Biblical World;* and in 1884, *Hebraica*, which subsequently became the *American Journal of Semitic Languages and Literatures*. He planned the first publication for the purpose of popularizing Bible study, and gathered about him a group of men, one of whom, the lamented George S. Goodspeed, was to be a lifelong friend and co-worker. It is difficult to see how, in the light of President Harper's rapidly increasing duties, the publication of this journal would have been possible without Goodspeed's assistance. There were other associates in the labor of love, but Harper and Goodspeed really carried the brunt of the publication for years. In the very nature of the case, it was hardly


THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION

Vol. I. CHICAGO, APRIL, 1882. No. 1

DELITZSCH ON THE PENTATEUCH


THE Biblical World

CONTINUING THE OLD AND NEW TESTAMENT STUDENT

EDITED BY WILLIAM R. HARPER

JANUARY, 1893

possible that such a journal could be a financial success; but whenever a deficit came, President Harper in some way raised money to meet the printer's bills. The policy of the magazine was progressive, but cautious. It shared in Dr. Harper's developing confidence in the trustworthiness of critical methods, but far more than that breathed his enthusiasm and simple, unphilosophical religious faith. Its early volumes possessed a large unity. The editors were endeavoring to accomplish a single end, and that permitted no dissipation of energies. To get people to study the Bible by historical methods, and to build up in their hearts a religious faith born of biblical study, was task enough for the young pioneers. Except by a study of the style, it is now impossible to tell just which paragraphs were from President Harper and which from someone else; but his spirit runs throughout the volumes. For he displayed during these years the same capacity, which bore such fruit in his administrative career, to enlist and unify the co-operation of men in any way in sympathy with himself. These volumes show further his singularly constructive and irenic temper of mind. Forced, in the very nature of the case, to arouse opposition, he devoted himself to the work of reassuring and inspiring faith. He would never allow anything like personality or religious controversy on the pages of any journal with which he had to do. He recognized the assistance which archæology can render criticism, and during these years, as later, he constantly published material which would present in popular form the results of excavation. And in the last two or three years of his life he was able to gratify his ambitions, not only to conduct independent excavations, both in Babylonia and in Egypt, but to make this journal the organ of such expeditions.

I did not know him during these early years, and so can speak personally only of his later period, subsequent to 1894. By that time he was already President of the University, and of necessity was forced to relinquish to other hands a large amount of editorial responsibility. But in the case of the *Biblical World* and of *Hebraica* he still was editor in fact as well as in name. During the early years of the University he wrote a good proportion of the editorial matter, and, what was more, exercised a very close supervision of the general policy and plans of the publication. For a number of years it was

customary for him to hold an annual meeting of his associate editors for the purpose of electing a secretary-editor, and outlining the general policy of the magazine for the coming year. All of us who ever attended these annual conferences look back upon them with sad pleasure. It was not the President of the University who then sat at the head of the table, but the enthusiastic popularizer of biblical literature, a man possessed of a born editor's insight.

He knew his public as no one of us did. Anyone who cares to make the investigation can recognize easily the four great transitions in his editorial policy. First he was a Hebraist; then he was a student of the Bible; then he was a student of all sacred literature; and then, just at the moment when the world of education began seriously to take notice of the possibility of religious education, he made the *Biblical World* an organ for teaching as well as for study. How great his influence in each of these four phases was, is obvious to everybody, and it is easy to see that they had their counterpart in the shifting of interest in the religious world. And each change of policy originated with him.

He had to educate some of us—and, as it appears now in retrospect, with great patience and not without difficulty—into sharing his point of view as to the true policy for the journal. Here again George S. Goodspeed was an indispensable ally, for during the opening years of the University he bore the brunt of the routine work on the journal. He was so thoroughly in sympathy with President Harper as never to miss the point of his chief's policy. Subsequent to 1895, as the pressure of administrative duties increased, President Harper's work can be said to have varied between general direction of the editorial policy and detailed oversight. As a general rule, he planned or approved the contents of each number, although he was always ready to give his secretary-editor considerable freedom in determining details. As his associates came to realize his point of view, he trusted them generously, though never relinquishing in the slightest degree final responsibility. His relations with the journals, even after their number had been increased by the founding, at his initiative, of the *American Journal of Theology*, never became perfunctory. In the very last weeks of his life he held conferences with his associates to discuss matters of editorial policy, and only a

short time before his death he suggested an elaborate symposium on Maeterlinck's article on "Immortality."

Nor was his interest limited to such general matters. Till failing health prevented it, he not only gave the final word as to what should go into each number, but always expected also to approve the final page-proofs. He was a purist in style, and would edit manuscripts at certain points with rigor. As we look back over the now rapidly accumulating volumes of the *Biblical World*, the *American Journal of Semitic Languages*, and the *American Journal of Theology*, it is possible to see innumerable evidences of his editorial care. Any one of us who has had to do with him in his editorial capacity will be prompt to admit that those numbers with which he had most to do, and those volumes whose policies he planned most in detail, are the best which have been published.

His fertility of suggestion and the precision with which he forecast tendencies in the religious field were amazing. The rest of us co-operated, and as far as possible carried out his plans; but his editorial conferences with the secretary-editor or with the board of editors were frequent. For years he devoted a portion of one day in every week to editorial conferences. I suppose that his little red notebook, devoted to his editorial duties, contains enough plans never put into effect to give distinction and vigor to half a dozen religious publications. In these conferences a man saw Dr. Harper's real self. Those of us who came in contact with him in other relations will be the first to admit that he was as much our superior in matters of articles, and even type and cover-page, as he was in matters of university policy and organization. Every man of us counts this intimacy which he there gave us as the choicest in our memory.

But President Harper was not content with this peculiarly biblical editorial work. For years he cherished an increasing ambition to found a religious publication on broader lines. In 1903 he interested a number of men of means in such a publication, and as a result there was established a weekly publication of general character, called *Christendom*. The career of that journal was too short to be even checkered, but his heart was wrapped up in it, and its disappearance was a bitter disappointment. He was the chairman of its editorial committee, and remained in the same position in the case of *The*

World To-Day, with which it was merged. His failing health, however, never permitted him to take as large a share in the editorial publication as he had hoped. But even here he showed the capacity of the born editor, and I shall never forget the few but intense hours we spent together in discussing the policy, and even minute matters, of the two publications.

Of the great work which President Harper performed in the founding of journals outside the field of his own study there is no adequate space to speak. The experience which he had in the *Hebrew Student* and its companion, *Hebraica*, led him, when he became President of the University, to feel the importance of such journals to every department of instruction and investigation, and to include them in his first preliminary plans for the organization of the University. The result appears in the long list of special journals published by the University Press, each of which owes its existence, not only to the zeal of the representatives of those departments, but to the President's encouragement and support.

In the long perspective of his life Dr. Harper's editorial work does not bulk as large as his work as a scholar, a teacher, and a creator of an institution and of policy; but any one of us who knew him in his editorial capacity will readily admit that he had the making in him of one of the world's great editors. As it stands, there are men throughout the country who owe more to him in this capacity than in any other, and among the monuments he has left I am sure few will be more lasting than the three journals of which he was both founder and editor.

IN THE POPULARIZATION OF BIBLE STUDY

CLYDE W. VOTAW
The University of Chicago

To those interested in religious study and religious work President Harper was chiefly known by his activity in promoting the historical study of the Bible. For a period of twenty-five years he devoted himself with great enthusiasm and unceasing labor to popularizing the knowledge of the Bible which had been acquired by scholars during the nineteenth century. He wished all to have the intimate acquaintance with and love for the Bible which he had himself found in his professional study. That was a worthy ambition, and in a large measure he saw its realization.

President Harper began this popular Bible work in the year 1881, at the age of twenty-five, two years after he became professor of Hebrew in the Baptist Theological Seminary at Morgan Park, Ill. Here he was teaching Hebrew to seminary classes, but he saw an opportunity and felt an impulse to arouse the ministers of Chicago, and of the country at large, to a renewed study of Hebrew and the Old Testament. He organized clubs of ministers for this purpose, he conducted summer schools at several centers, and he prepared correspondence courses for Hebrew instruction. His enthusiasm was contagious. A kind of Hebrew revival took place in the theological seminaries, among the professors as well as among the students; and the ministers of many churches, denominations, and states were stirred to vigorous linguistic and historical study of the Bible.

Then the popular work grew in his hands. Public interest increased. There arose a demand for similar means of studying the New Testament in Greek, and later for the study of the English Bible. Correspondence courses were prepared in these subjects also, summer schools were multiplied, a monthly journal to lead the movement was established. In ten years' time President Harper was the recognized leader in America of scholarly Bible study among the people. Nor

did his entrance upon the presidency of the University of Chicago in 1891 turn him aside from this popular work to which he was ardently devoted. On the contrary, he continued his interest and his activities in this direction, developing the various organizations, publications, and methods by which the work was being done. No duty seemed to the President more attractive, more promising, or more imperative. Into this work he poured many thousands of dollars from his own annual income, together with generous contributions from friends of Bible study who caught from him the vision and enthusiasm for advancing God's kingdom in this noble way.

From the beginning in 1881, throughout the twenty-five years until his death, this extension among the people of a knowledge and appreciation of the Bible was carried on in addition to his extraordinary labors as an Old Testament scholar and teacher, first as professor of Hebrew in the Baptist Theological Seminary at Morgan Park, Ill., for the years 1879–86, then as professor of Semitic languages and (after 1889) of biblical literature in Yale University for the years 1886–91, and finally as professor and head of the department of Semitic languages and literatures in the University of Chicago, in conjunction with the presidency. During the past fifteen years President Harper accomplished the work of three average men. His active mind, his inexhaustible enthusiasm, his absolute devotion to high ideals and gigantic tasks, his tireless energy, and his extraordinary physical strength, enabled him to achieve great results in scholarship, in administration, and as a popular leader.

It is interesting to follow the development of the organization which President Harper constructed for promoting Bible study among the people. The foundation was laid in the Institute of Hebrew, which he started in February, 1881, with the support of many of America's best Hebrew scholars and teachers. By the end of its first year the Institute of Hebrew had correspondence students in forty-four states and territories, and in eight foreign countries. In the succeeding years many hundreds of ministers and students reviewed or acquired Hebrew under his direction. By 1889 the need for correspondence courses in the Greek New Testament and the English Bible, as well as for other methods of popularizing Bible study in addition to the correspondence instruction, led to a reorganization of the Institute of Hebrew under a

more comprehensive name, the American Institute of Sacred Literature. Professor Harper was elected principal of the Institute. The official statement of its purpose read: "To promote the philological, literary, historical, and exegetical study of the Scriptures by means of such instrumentalities as may be found practicable."

The next stage of development in this organization was reached in 1895, when the board of directors was merged into a larger body called the Council of Seventy, the active members of which were teachers of the Bible in seminaries, colleges, and universities throughout the country, and the associate members were ministers and religious workers of many denominations and lines of activity. To this Council was assigned the direction of the work of the American Institute of Sacred Literature, President Harper continuing as principal. The Council of Seventy set forth the following declaration of principles: "The Council does not stand for any theory of interpretation, or school of criticism, or denomination; but for a definite endeavor to promote the knowledge of the Word of God as interpreted in the best light of today. From this point of view also the contributions of other religious literatures are sought by the Council, that through the study of these literatures the teachings of the Scriptures may be more clearly understood. The Council is organized on the basis of a belief that the Bible is a unique revelation from God, and it strives in a constructive spirit to investigate the teachings of the Bible and to extend its influence among the people. While, therefore, a large liberty is allowed to the individual teacher, the position occupied by the Council is altogether evangelical."

The American Institute of Sacred Literature survives its founder, and will continue its work. The only change necessitated by President Harper's death (and effected by himself last July) was the union of the Institute with the University Extension Division of the University of Chicago, in order to guarantee its financial support and to give it the added strength of affiliation with a regular educational institution. The chairman of the executive committee now in charge is Professor Ernest D. Burton, head of the New Testament department in the University of Chicago.

The financial history of this organization, if fully written, would be of interest. Beginning without capital, the Institute has been

sustained for twenty-five years by the income from its students, supplemented by the gifts of those who have appreciated its work. Among these President Harper himself was always the largest contributor. Urged at times by his friends to lighten his heavy load of responsibility by discontinuing the Institute, he answered that he could almost as easily think of sacrificing one of his children. One of the President's unfulfilled hopes was that the Institute might be amply endowed, and thus the perpetuity of its work secured. Yet the sensitiveness arising from his official relation to the University, and his more personal relation to the Institute as its founder, kept him from raising or accepting large sums of money for the latter. In one notable instance he declined, for the reason just named, an amount that would have constituted for the Institute an adequate and permanent endowment.

The last stage in the development of the popular Bible study movement took form in a new, distinct organization named the Religious Education Association. It was founded by an important convention for religious and moral education held at Chicago in February, 1903, and attended by eminent representatives of the churches, the schools and colleges, the religious press, the Y. M. C. A., and many other institutions and agencies for religion and education throughout the United States and Canada. The first president of the Association was Dean Frank K. Sanders, of Yale University. President Harper, whose ideals, organizing genius, energy, and influence had created this great composite and complex organization, became chairman of the Executive Board, and continued in this office until his death. What the Association has accomplished for religious and moral education during the three years of its activity is chiefly the product of President Harper's remarkable visions, labors, and leadership.

Another line of popular work which President Harper built up was that of Bible teaching through lectures delivered in institutions for general education, at local institutes held specifically for this purpose in many cities, at summer schools wholly or partly conducted for this purpose in many parts of the country, and other similar opportunities. This kind of work was in a sense the extension of divinity school instruction to the people at large. Dr. Harper himself, while professor at Yale University, gave weekly Bible lectures at Vassar

College for a period of two years; at another time he carried on a similar course at Wellesley College. He lectured also in many cities, arousing interest in and enthusiasm for Bible study. For many years he devoted his summers to teaching the Bible at summer schools arranged under his direction, and at Chautauqua assemblies. His striking success in this work led to his appointment in 1885 as principal of the Chautauqua College of Liberal Arts, and six years later as principal of the entire Chautauqua System, an office which he retained until 1898. It was an uncounted multitude of persons, many of them already leaders in Bible study and religious work, who made President Harper's acquaintance during those Chautauqua summers, imbibed his learning, caught his ardor, and went forth to imitate his energy and devotion to the Bible. Some who knew him in those Yale and Chautauqua years think they were the happiest of his life.

Further, the regular institutions of school and church were led by President Harper to see a new ideal and to feel a new impulse for Bible study. Many of the best colleges of America, one after another, established chairs of biblical instruction for undergraduates, as a part of the general training afforded by their curricula. It became recognized that the general student, as well as the professional theological student, was entitled to, and should receive, good college instruction in the history, literature, and teaching of both Old and New Testaments. President Harper projected a series of textbooks for the study of the Bible in colleges, and himself prepared two valuable volumes of the series, *Constructive Studies in the Priestly Element in the Old Testament* (third edition, 1905), and *Constructive Studies in the Prophetic Element in the Old Testament* (1905).

The Sunday school, too, received much attention in his thought and work. He clearly saw the important place that it occupies in the religious and moral education of the child, and the vital need of the child for an early acquaintance with the Bible, that its ideas, its examples, its inspiration may become an essential factor in the personal development. He accomplished much toward bringing about a better knowledge of the Bible on the part of Sunday-school teachers, and better Bible study on the part of the children. For the Sunday school also he began the publication of a series of textbooks, several volumes of which have already appeared. He was for nine years

superintendent of the Hyde Park Baptist Sunday School, in the vicinity of the University of Chicago, and led in working out practically some of the difficult problems of a regular Sunday-school curriculum and of the reconstruction of methods necessitated by a higher Sunday-school ideal. The plans of the Religious Education Association in regard to Sunday-school improvement and progress were expressive of his ideas and purposes in this direction. It was one of President Harper's cherished but unfulfilled projects to establish in connection with the University, as a part of its School of Education, a "model" Sunday school for experiment in realizing the best ideas for this vital educational institution of the church.

The Divinity School of the University of Chicago, and indirectly many other theological seminaries, felt the inspiration and force of President Harper's clear, far-sighted, and incisive thinking upon the subject of the instruction and training of young men for the ministry. He loved the Bible, the young men, and the people to whom they were to minister. To bring young men to understand and appreciate the Bible was his first aim; his second was to prepare the young men to bring the people to know and love and live the Bible.

Finally, all these lines of popular religious work were reinforced, guided, and inspired by President Harper's monthly publication, the *Biblical World.* This magazine had grown up with him, and was one of his chief joys. It has been the most constant and the most complete exponent of his whole soul and his whole career. The year 1882 saw its beginning as a thin little quarto paper called the *Hebrew Student,* designed to aid in the campaign for Hebrew study he then had in progress. The next year it became a monthly, the number of its pages was increased, and it was rechristened the *Old Testament Student.* Thenceforth it contained editorials, articles, and studies, not only upon the language of the Old Testament, but upon its history, literature, and teaching as well. Six years later, in 1888, the magazine had again outgrown its size and its name. The movement for Bible study among the people had become widespread and influential. The New Testament could no longer be absent from the periodical that was voicing the ideas and principles of this movement. The periodical was once more enlarged, and its name again changed, becoming the *Old and New Testament Student.* The editorials, articles, studies,

and book reviews now dealt with the whole Bible. The circulation increased, and the *Student* accomplished great things in theological seminaries, colleges, Bible classes, Sunday schools, the pastor's study, and the home. The editor's name was known and his influence felt in religious circles everywhere. His scholarship and his enthusiastic activity for better Bible study assisted to make a new era in the progress of religious education.

One further stage in the development of this magazine was reached in 1893. At that time it was adopted into the system of periodical publications inaugurated by the University of Chicago as a part of its educational work. President Harper then found for it the name which for thirteen years it has borne, the *Biblical World*. Until his death he continued to direct its policy. As it had been the special recipient of his thought and labor since he founded it in 1882, so it continued to receive his guidance, express his spirit, announce his plans, and publish the fruits of his studies. In the advance made during the last twenty-five years in popular Bible study, and indeed in the historical interpretation of the Bible by professional scholars in America, the work done by President Harper through the *Biblical World* has been no small factor. What man of the present generation has seen more clearly and more effectively than he the truth, the glory, the usefulness, and the power of the Bible? Who among us has done as much as he to make the Bible a living book? Who has more truly exalted the Bible in the thoughts and hearts of his fellow-men? He subjected his life to the truth and the leading of the Bible, he devoted his life to teaching the Bible to others. What he gave in so many ways to the world was his own grasp and appreciation of God as he revealed himself in the Bible. President Harper's supreme purpose in all his work was to inspire others to commit their lives, as he had committed his life, to the love and will of God —the God of Moses, of Samuel, of Amos, and of Isaiah, the God supremely revealed in Jesus Christ.

AS UNIVERSITY PRESIDENT

ALBION W. SMALL
The University of Chicago

One might go far astray in attempting to generalize Dr. Harper as "the university president." Pioneer work of creating out of nothing an institution with an individuality of its own is not the normal function of university presidents. Unless we assume the contrary, it would evidently be jumping at conclusions to treat Dr. Harper's career as typical, or even as decisive about the sort of administrator he would be under ordinary circumstances. What we know is the way in which he did his work as maker of the University of Chicago. His associates often amused themselves with speculations about the manner of man he might have been at the head of an institution of the conventional sort. In such a situation his activities would necessarily have been so otherwise adjusted that they might have given him a quite different reputation. The man would have been the same, but his tasks would have called for exercise of other modulations of qualities.

It is one thing to administer and to develop an established organization. It is a radically different thing to evolve and to pursue a program for a unique purpose. If that purpose is broad and deep and prescient, to realize it will require, not merely conservation, but construction; not merely co-ordination, but creation; not merely respect for precedent, but originality to supersede precedents and find substitutes for them.

The basis of Dr. Harper's work as President was a daring analysis of the whole social situation in the United States. That analysis did not go into all the particulars which would interest the sociologists. It went far enough to justify in Dr. Harper's mind precise convictions about some of the demands upon education that are implicit in American democracy.

Most men tend either so to venerate the past that they are not free, or so to disregard the past that they are not sane. Dr. Harper

had a respect for the past that often seemed to verge upon ritualism. At the same time his insight into the provisional character of men's achievements prompted an independence of the past frequently branded as iconoclasm. The resultant of these two factors of his character was, on the one hand, indomitable confidence that great things to do are always directly ahead, and, on the other hand, that the way to do them is by using the experience of the past.

Dr. Harper's analysis of American conditions determined the main plank of his working platform; namely, that more and better education is the primary condition of progressive democracy. Accordingly the central ambition of his life was to do everything in his power to make the educational element in our institutions adequate to the needs of our situation. The ambition did not take this general form until the problem of the presidency confronted him as a practical question. The ambition did not cease to grow strong and clear and high until his thoughts dismissed the interests of this world a few days before his death.

Without tracing the influence of his apprentice years as student and teacher of Semitics, it is easy to define the cardinal aim which shaped his work at Chicago. His imagination had pictured the most important contribution that could be made to American education—a university which should be distinctive in its combination and emphasis of three things. The first was investigation. Every important subject within the possible realm of knowledge should be regarded as a field for research, so far as it presented scientific problems. Not least among the problems which the University should investigate was itself. It should never so far take itself for granted as to presume that its methods were final. Education, from nursery to laboratory, should be treated as a perpetual experiment, and methods should be changed to meet either new conditions or better insight into the conditions. The second trait of the University should be its active ambition for human service. Knowledge for general use, not for the culture of scholars, was the ideal. Scholarship should be promoted as zealously as though it were an end unto itself, but the final appraisal of scholarship should be, not its prestige with scholars, but its value to human life. The University should be, not a retreat from the world, but a base of operations in the world. The third

distinctive trait should be accessibility. The University should have more ways of entrance than older institutions had provided, and it should have more direct channels of communicating the best it could give to the world. Besides attempting to reach these special ends, it should do its share of the conventional work of imparting knowledge by the best methods that had been discovered.

Dr. Harper neither believed nor desired that the University of his ideal should maintain a perpetual monopoly of its merits. He saw that American education was deficient in the particulars which his ideal emphasized. He believed that the most immediate means of correcting the defects would be to prove the feasibility of improvement in a concrete case. He had no doubt that success by a single university in showing a better way would presently affect the policy of all other universities. To what extent this forecast has already been justified, a member of the University of Chicago may not venture to judge.

Not least significant among the results of Dr. Harper's preliminary survey of social conditions was his conclusion about the desirable location of the path-breaking University. For several years a plan to plant a new university in an eastern city had been under consideration. Men of accredited wisdom and large influence had shared in shaping the project. There were encouraging grounds for hope that sufficient money could be obtained. Presently it became necessary for Dr. Harper to express his opinion about the scheme. At this point his study of American tendencies registered a strategic judgment. It involved a complicated and costly moral struggle, threatening interruption and perhaps loss of valued friendships, to have the courage of his convictions. It was even possible that difference of opinion might altogether divert from education the endowments that were in prospect. In spite of personal preferences, however, and in defiance of inveterate prejudice that dignified American leadership must center in the East, Dr. Harper reached the conclusion that the most promising place for a dynamic movement in education was the Middle West. There are good reasons for the belief that this proved to be the crucial test of Dr. Harper's fitness to be put in charge of a great educational enterprise.

In recent years we have become familiar with reflections upon the merits and demerits of the administrative type that is supposed to have

supplanted the scholarly type in university presidencies. The delicacy of our refinement and the nicety of our discrimination are reflected in the current phrase "the educational boss." Both explicitly and by implication Dr. Harper has been designated, oftener than any other man, as a fair specimen of the type. So far as the facts in his case affect the general question, the type is radically misunderstood, and the epithets used to depreciate it are ignorantly misapplied. Dr. Harper was essentially the leader in an expanding educational experiment. He was the organizer and foremost observer in a co-operative scientific investigation. His work as commissary general for the enterprise was always rated by himself, and was always in fact, subordinate and incidental to the controlling scholarly purpose to increase knowledge in order to enrich life. Instead of displaying the spirit of a despot, he was the most zealous and docile learner in the whole organization. He was not merely tolerant of other views than his own, but he never assumed the responsibility of a decision about a question of University interests, from the appointment of a docent to the organization of a professional school, without attempting to exhaust the evidence from every source that could shed light upon the problem. When the story of Dr. Harper's life is told in detail, the facts not merely about his departmental scholarship, but about his whole administrative career, will have to be arranged around this central proposition: His personality was a consistent reflection of the faith, "The truth shall make you free." From first to last, in spirit and in practice, his central allegiance was to the service of truth.

IN ASSOCIATION WITH HIS COLLEAGUES

ERNEST D. BURTON
The University of Chicago

President Harper was by nature and training a leader. Few men of his generation have possessed in larger measure than he those qualities which mark one as made for captaincy, and which make other men willing and glad to enlist under his leadership. But his leadership was always genial, never magisterial. Men followed him instinctively and from preference, not under compulsion. He understood men, he appreciated what was best in them, he loved companionship; his horizon was broad, and his insight keen; he was hopeful, courageous to the point of daring, persistent and self-sacrificing. Withal he was intensely human. His best friends and warmest admirers recognized his faults. But they were the faults of a strong man, fighting a strenuous battle in an imperfect world. None of them was the fault of a weakling, and none of them sprang from self-seeking. In all his ambitions he never intentionally injured another, sought always those things that were helpful to others.

Dr. Harper was eminently a companionable man. He loved his fellows, and he loved to associate them with himself in work and in play, in planning and in executing. In the multitude of those enterprises in which he engaged as President of the University of Chicago, and of its Divinity School, as head of the department of Semitic languages, as editor of the journals with which he was connected, in the conduct of the American Institute of Sacred Literature, he delighted to work in association with others. Even in his study he enjoyed the fellowship of another mind, and in authorship associated himself with others, dividing work and responsibility with them. With a keen discernment of the ability and character of other men, which enabled him to recognize the particular work which each was adapted to accomplish, his judgments were characteristically those of appreciation, not of depreciation. He usually rated a man higher than the man himself did, and believed him capable of larger things than he

would himself have undertaken. As a rule, the outcome justified his faith. And if sometimes the future belied his judgment, if sometimes a man proved unworthy of the confidence reposed in him, this testified rather to President Harper's healthy faith in humanity than to a judgment habitually faulty.

It was in no small measure this appreciative discernment of the peculiar strength of individual men that enabled him to associate with himself in the various departments of the University, and the varied forms of his activity, men of widely diverse temperament, tastes, and even convictions. With each of them he had his point of contact and sympathy. And men who would never have been drawn into co-operation by any attraction for one another found themselves able, through their common relations to Dr. Harper, harmoniously to co-operate for a common end.

He was particularly successful in developing the abilities and ambitions of younger men. He would talk with them at length concerning the possibilities of their own particular line of work and career, often outlining plans that would require years to accomplish. Sometimes the young man himself failed to perceive the necessity of the time element, and grew impatient at the President's apparent failure to bring about the fulfilment of his own prophecies. With the man of real ability and promise he had all the patience and faithfulness of a father in correcting mistakes and imparting ideals and inspiration.

No one who has had the experience of being a member of one of those groups of men, sometimes large, often small, that gathered in the President's office or study, to confer and plan together with the least possible formality, will ever forget how under his leadership horizons were broadened, impossible tasks became wholly practicable, and hard work a pleasure.

Most fertile in suggestion of new plans himself, most original in devising new methods of work, he was at the same time most hospitable toward every suggestion put forth by his associates, and quick to express appreciation of it. Most ready to discard an old and favorite method of accomplishing a result, when that method had outlived its usefulness or could be displaced by a better one; most keen to perceive any change in conditions, demanding a corresponding change in means or methods, he yet welcomed the sharpest criti-

cism of new plans, and carefully weighed every objection. Invincibly persistent when he was sure that he was right, willing to wait weeks, months, years, if need be, for the fulfilment of his plans and his dreams, but never willing to admit that what ought to be could not be, there was yet nothing of obstinacy in him. The mere fact that another disagreed with him, though that other was his warmest friend, or one for whose opinions he had most respect, could not change his own opinion, had little effect indeed upon that opinion. But he could be dissuaded from immediate action by the dissenting judgment of others, and argument or reconsideration sometimes led to a real change of mind.

Nothing was more characteristic of Dr. Harper, nothing more clearly marked him for leadership, than the largeness and boldness of the plans that shaped themselves in his mind and often came to expression in informal conferences with his colleagues. The demand thus made upon those who were associated with him was large, but it was never a mere imposition of burdens upon others. He always insisted upon taking a full share of the load himself, and showed a real appreciation of what he was asking of others. If the great burdens that he bore sometimes made it impossible for him to perform all that he undertook, or if plans in which others took a share with him sometimes had to be postponed again and again from sheer lack of time or of opportunity to carry them out, he never despaired, but cheerfully set forward the date for the achievement of the effort, and pressed resolutely and hopefully forward.

A man of large ambitions, he was singularly free from self-seeking. For the University, for the Institute of Sacred Literature, for the Religious Education Association, for the journals which he edited, for all these he had great hopes and great ambitions. To these, and the other agencies through which he could serve his fellow-men, he gave himself in reckless self-forgetfulness and generous self-sacrifice.

To work with such a leader was an education in all that makes for noble leadership. To have worked with him is a precious memory, and an inspiration to live earnestly and generously while life lasts.

HIS RELIGIOUS LIFE

PROFESSOR CHARLES RUFUS BROWN, PH.D., D.D.
Newton Centre, Mass.

The opportunity afforded the present writer is one of which any friend of President Harper may well be proud, though it presents some peculiar difficulties, owing to the remarkable combination of qualities in his abounding personality, each of which seemed unfettered by the others, but, when presented without the others, affords a one-sided exhibit of his nature. It must be remembered also that with Dr. Harper the act that it seemed best to do was first done, and then justified at the bar of reason and conscience. As Professor Small well says: "The impulse of religion, rather than a theory of it, was the constant undercurrent of his life."[1] Moreover, it is true that, while brave and outspoken in the expression of his feelings and opinions, he was naturally reticent on the subject of his personal relation to God. It is necessary, therefore, to examine his character at certain special epochs, and to quote some of his language uttered then, if we would discover the highest religious motives that he cherished; and it will be needful to take a general view of his life in the length and breadth of his activity, if we would avoid confusing him with the conventional saint.

In early childhood began that interest in the Bible which has been a characteristic feature of President Harper's public life. This was due in part to the unfeigned faith which dwelt, first, in his grandmother Rainey, who was well known among the members of her denomination for her accurate knowledge of the Bible. Before William was able to read, his helpful parents were drawn upon as readers of his "good book" (a children's life of Jesus) to him, and before he was ten years old, he had committed to memory large portions of Scripture. Sometime during his boyhood he found himself at variance with some of the sentiments of his parents, who were United Presbyterians, and he expressed a desire to join the Presbyterian church of his native town. This desire may not have been particularly strong,

[1] In the *Standard* for January 20, 1906.

and, at any rate, he was easily dissuaded by his father, who at that time took a somewhat different view of such a matter from that which commended itself to him in subsequent years. These details are given in order to account for the impression of his aged mother that he was "a good Christian boy from childhood." This was not, however, the view of the youth himself. On this point the writer is able, upon unimpeachable testimony,[2] to quote his own emphatic language used in Granville, Ohio, in 1877. By his fellow-teachers there it was taken for granted that he was a church member, as they were, and nothing to the contrary appears to have been known till he himself opened the question of "being a Christian" several months after his arrival in the place; and it came as a complete surprise to most, if not all, of those that knew him best, when he arose in a college prayer-meeting, near the end of January, 1877, and expressed a desire to become a Christian. A few words should be quoted here from Professor Chandler's letter, informing us that Dr. Harper added "that he was not sure that he understood exactly what it was to be a Christian, but whatever it was, he desired to be one. He made almost exactly the same remarks at the next church meeting, a large gathering, just a day or two later. Both these brief speeches were made in a very quiet and natural way, with little display of emotion, so far as I could see. What impressed me deeply was the moral courage required, in a meeting where so many of his own students and colleagues were present, to get up and make this simple statement and request, especially in a community where it was assumed that every instructor was of course a Christian and *ex officio* a religious worker. The natural suggestion to a man in his position would have been to seek private instruction of a clergyman, and to have it seem to be a mere change of denominational relations. It seemed to me to be eminently characteristic of Harper's honesty of mind and simplicity and directness of method that he did just as he did." After this second meeting, he stated to Professor Chandler, probably in these exact words: "I am not a Christian, but I want to be one, and I mean to be one." He was baptized in February, 1877. Perhaps fifteen years afterward, at a

[2] That of Professor Charles Chandler, M.A., then of Denison University, now of the University of Chicago, to whom the writer is deeply indebted for a long and informing letter, mailed January 22, 1906.

Denison banquet given in his honor in Cincinnati, he spoke of his love for Granville, "because it was there that I became a Christian." The present writer has the impression that, at a meeting in Northfield ten or fifteen years ago, Dr. Harper gave an address upon his religious experience, and students of his life would do well to look up the printed accounts of that meeting.

The facts of the Granville period have been given in detail because they furnish the key to his whole life and to his unique personality. The clear, and bold, and unimpassioned statement of his new purposes and hopes was characteristic of his later and more profound experiences, particularly that of the Lakewood–Chicago period, March–December, 1905, following the surgical operation of February, when the real nature of his malady was discovered. Characteristic also were his frequent conferences with his most trusted friends; for he was in the habit of looking to such advisers in every exigency of life. During the Morgan Park days, at the opening of his campaign for Bible study, perplexities abounded, and his friends were frequently summoned to suggest the solution of problems, such as, e. g., ways and means by which the week-end bills of the printing establishment might be met. It was at one such interview, in 1883, that the writer first entered into the depths of the nature of William R. Harper, and observed the rare combination of valiant confidence and almost childlike dependence that distinguished him. It was in these small circles that the essentially social type of his manhood was manifest. Nothing suited him better than to gather about him a small company of his intimates at his home, or at the best table afforded by the place where he was at the time, for the discussion of the plans that were uppermost in his mind, and for the settlement of vexed questions of detail; and his hospitality on such occasions was unbounded, his expenditures lavish. The writer's mind recurs again and again to the joyous type of man, represented frequently in the Old Testament, which was illustrated so well in his table indulgencies, in his delight in his friends, in his enthusiastic enjoyment of life, even in his desire to placate hostile critics. With reference to one of these, who had spoken rather sharply of something he had done, he once said to the writer: "Brown, find out, if you can, just how he looks upon this matter."

It has been said that Dr. Harper was naturally reticent about his

spiritual experiences, and it is probably true that very little of his time, relatively, was devoted to contemplation; but testimony abounds of his active co-operation with religious leaders in their work, and with distressed souls in their search for light. It is clear that he felt constantly his obligation to God for the right use of his time, but that reason and conscience, rather than emotion, were controlling; clearest of all, that he appreciated the grandeur of duty and felt himself to be the agent of the Infinite Worker. All this is brought out into such bold relief by his acts and utterances during the last eventful year of his life that we must pass on to this.

It was probably at Lakewood, N. J., in March of last year, that the period of spiritual growth, culminating in the triumphant faith of the last days on earth, may be said to open. Here, so far as is known, began the intense mental struggle for personal light upon the final problems of religion, sin and its forgiveness, our relation to Jesus Christ and to God, immortality. The writer does not know to how many of his friends he revealed the movements of his mind at this time. It is certain that some of them helped him to clarify his notions, and that from that time to the end he gave the closest attention to whatever the chosen few could bring to bear upon the questions he had raised. In the process he himself gave the most concentrated energy, he was the calmest counselor, the most unmoved inspector of his own mind; and, finally, soon after Christmas time, the victory, the brightest victory of all, was achieved. It seems to his friends, as it did to Harper himself, that his own conclusions were the clear statements of ideas which had been at the basis of all his action, but which there had been no time to formulate: God, the Spirit, the Ultimate Force in the universe, and the Source of all life therein; Jesus Christ, his Son, the Revealer of God and the representative Man; a sphere of enlarged work beyond, of the nature of which his soul had no idea, but which he could enter with less hesitation than he did upon his work at Chicago—these were the fundamental verities of his thought. Perhaps the most marked token of the depth of his religious experience was that his heart became so sensitive to the faults that he had manifested. He would not assent to the characterization of these in any other terms than such as his friends could but regard as extravagant condemnation.

On the afternoon of the twenty-ninth of December, as he lay in the southwest chamber of the President's house, patiently waiting for the end soon to come, and yet so conscious of the value of time that the precious moments must be utilized, he called to him four out of the multitude of his friends, took their hands as they sat about his bed, and with perfect poise, in the full use of his superb mind, he calmly talked with them about what he had styled the "deepest things." And then he said: "Now let us talk with God; let us not be formal, let us be simple." And when each in turn had prayed, he himself offered a petition of wondrous clearness, simplicity, and affecting power. Let us listen to a portion of his prayer: "And may there be for me a life beyond this life, and in that life may there be work to do, tasks to accomplish. If in any way a soul has been injured, or a friend hurt, may the harm be overcome, if it is possible; and this I ask in the name of Jesus Christ, Amen." The friends felt that the prophet of God had been transformed into the high-priest of his sanctuary, and that they, too, saw something of the Invisible.

APPRECIATIONS

We are here[1] to mark the passing of a noble life—a life dear to not a few of us, and full of cheer and inspiration to every human being who loves knowledge, who hopes for achievement, and who aspires to service. It was a very long life—not a full hundred years of usual accomplishment could measure it. It was a very rich life—joy, happiness, and satisfactions that gold cannot buy, filled it to overflowing. For him and for his service we rejoice and give thanks; for ourselves we sorrow because we have lost sight of a friend, and the world of a man.

Hidden deep down in nature's secrets are the rare qualities which, assembled in just the proper proportions, make men. Scholars, high-minded and serious of purpose, are many. Doers, active, confident, and successful, are more numerous still. Men are harder to come upon; and our friend was a man. He loved life and the joy of living. His world was a good and a happy world, where the better was constantly conquering the bad.

He hated cant and those petty appearances that are the garment of hypocrisy. He knew the difference between public opinion, founded on right reason, and the clamor of the mob, schooled or unschooled, founded on prejudice and passion. He did not mistake applause for approval. Neither the opposition of the unconvinced, the sneer of the cynic, nor the cry of the self-seeker could move him from his purpose. So it was that good things were done by him and with his leadership.

He had a genius for friendship. Hooks of steel bound him to those he cared for, and his carefree hours were his most delightful ones. Study schooled his spirit; travel broadened it; human intercourse deepened and enriched it. All that he was and had he gave to his friends, and they returned the gift in fullest measure.

From boyhood to his closing hour on earth he served the higher life. Eager in pursuit of knowledge, skilful in imparting it, and

[1] This address was delivered by President Butler at the Harper Memorial Service, held at Columbia University, New York, January 14, 1906.

resourceful in applying it, he never lost sight of the main goal of his life. The marshaling of human forces in a great university was always subordinate with him to scholarly purpose. He often spoke of it so to those to whom he could trust his inmost thought.

He died, they say, like a Spartan. How false! He died like a Christian whose faith is real and not a thing of formulas alone. Brave, patient, confident, enduring, he stood at his post of duty while the shadows closed around him, and as Time's sun set he turned his face to be illumined by Eternity's morning light.

As the years pass, the circle of real friends grows narrower. Those who are left treasure always more highly the associations that remain. They love to dwell upon the days that are gone, and to review in memory those acts and traits that were so abounding in grace and in delight.

"I climb the hill: from end to end
Of all the landscape underneath,
I find no place that does not breathe
Some gracious memory of my friend."

NICHOLAS MURRAY BUTLER.

COLUMBIA UNIVERSITY,
New York City.

President Harper, like every great man, derived his strength from the union of opposite qualities. No one virtue or ability, isolated and unsupported, is enough to carry any man into lasting achievement. But when, as in him, energy is combined with patience, and fearless initiative with great sensitiveness, then we have not only a rarely symmetrical character, but extraordinary power to unite men of opposing types in one great undertaking. Among these blendings in President Harper's nature none seems to me more noteworthy or more mysterious—for without mystery there is no deepness of soul—than his warm personal loyalty to friends, while in the conduct of any enterprise his attitude toward individuals was as impersonal as the force of gravitation. He cherished heart-felt devotion to certain associates and friends, without allowing that devotion for a moment to sway his judgment as to the ability and efficiency of those friends in any task that was to be performed.

Of that personal devotion there could be no question. He was

hungry for sympathy, for understanding, for love. He called intimate friends to his side as he faced each new problem, as he entered each new sorrow, as he faced the great crises of life. He shrank from being alone, either physically or intellectually. He was companionable, generous, grappling some men to him with hooks of steel, and binding thousands in genuine friendship. He stood by his friends when they were attacked, defending them all the more warmly because they were deserted by others, and rescued many a man from defeat by believing in the man's future victory.

Yet all of us were conscious that this power of personal attachment was totally distinct from that mixture of prejudice, pride, blindness, and caprice which often passes among men for friendship. Dr. Harper was fully alive to the failings of those he loved. He seemed absolutely impartial in choosing his lieutenants; he was incapable of nepotism, and to strangers he may have seemed as impassive and remorseless as a star in the wintry sky. His countenance never betrayed his feeling on a public occasion. He had trained himself not to utter his first thoughts, and never to make important utterance without writing. His judgment of movements and men was absolutely severed from personal preference or taste, and when he came to act, he was as the "clear, cold, logic engine" which Huxley affirmed an educated man should be.

Because he was a loyal, noble, self-sacrificing friend, but never blinded by friendship, we admire and love him now.

WILLIAM H. P. FAUNCE.

BROWN UNIVERSITY,
Providence, R. I.

On two occasions I had the honor and the very great pleasure of being Dr. Harper's guest for a fortnight, and had then the opportunity of seeing some sides of his character which might not be so conspicuous in his public appearances. Of course, in common with everyone who in any capacity came in contact with him, I was amazed at his marvelous energy. From an early hour in the morning till late at night he toiled with an alertness of attention and a concentration of mind which would quickly have prostrated anyone possessed of a less powerful physique. He turned easily from fine questions of scholar-

ship and criticism to matters of administration and to affairs calling for knowledge of men, foresight, and sound judgment, and seemed equally at home and equally master in all. Men who have so much in hand and who are weighted with heavy responsibilities are apt to be absorbed, impersonal, unattractive, friendless. But Dr. Harper's broad human nature and geniality could not be smothered under multiplicity of business. In a moment he could throw aside his official attitude and become the entertaining and considerate friend. I should suppose that even in hospitable America he can have had few to rival him in courteous, genuine, thoughtful kindliness. And nothing more clearly showed the largeness and strength of his nature than the faculty for enjoyment which lived and flourished alongside of his tremendous activities. He was no mere machine skilfully contrived for the production of fine and complicated work, but a human being richly endowed with strong affections, and with a capacity for interesting himself in everything that is associated with happiness and progress. His life, though short, has embraced in it many lives, and, measured qualitatively, he has lived greatly. There radiated from his personality an influence that could not but inspire and stimulate those who came within his reach; and, apart from the important and manifold results which have been secured by his special activities as a scholar, educationist, and administrator, his memory will be cherished, and his example will still attract all who have had occasion to admire his unselfish and untiring devotion to the causes which promote righteousness and progress among men.

MARCUS DODS.

EDINBURGH, SCOTLAND.

I knew President Harper most intimately in the outgoings of his mind and heart as a patriot and as a citizen of the world. His conception of patriotism was fundamentally religious. With solicitude, yet with courage and hope, he measured the forces working for secularism against those working for a religious ideal of righteousness. He believed that the last are greater than the first, but that their victory is possible only through co-operative organization. He conceived the Religious Education Association, brought together the factors that founded it, and, while strength survived, was its inspi-

rational head. He has bequeathed to his countrymen the principles of this Association, which, if they be broadly and faithfully interpreted, shall perpetuate his spirit for generations to come.

He loved the world with Christlike catholicity. He respected the varying faiths of men, and deplored racial and religious animosities. The Barrows Lectureship for India and the Far East seemed to him an open door for the brotherly intercourse of all seekers after God, and a selected means for the diffusion throughout the East of knowledge of Jesus Christ as apart from local issues of ecclesiasticism. I have reason to know his passionate longing to draw into intelligent fellowship oriental and occidental minds. How impoverished are the country and the world by the death of William Rainey Harper; yet how enriched are the country and the world by his life of insight, unselfishness, and love! Those with whom he lived in the gentleness of his home felt that they had poured forth upon them the fulness of his overshadowing love. Those that wrought with him in the complex affairs of the University esteemed him wholly bestowed upon themselves, as chief and counselor. Yet those who served with him and under him in national and world-movements found that clear, deliberative mind, that exhaustless heart, altogether given over to the welfare of the kingdom of God. What a blessing to have known him! What an inspiration to look forward to meeting him again!

CHARLES CUTHBERT HALL.

UNION THEOLOGICAL SEMINARY,
New York City.

My association with President Harper began at the time of his Hebrew summer schools in New England, some twenty years ago. My first impression, which has never changed, was that he was a genius in organizing men and inspiring them with his ideals. The second impression was that he was a man of colossal nervous and physical energy. His powers of endurance seemed limitless. The full weight of the schools rested on his shoulders. After teaching daily an incredible number of hours, he would spend as many more in soliciting money to meet the expenses. That he could endure the strain was due to his perfect self-control. He was master of his nerves. He

had the Napoleonic power of throwing off worry in an instant, and thus letting sleep "knit up the raveled sleave of care."

His great power of winning friends for his cause attracted many a student to delightful work in the Semitic field, and made benefactors feel honored and happy in their co-operation with him. But beyond this he had great power of winning friends for himself. All admired his many-sided activity, his pluck, his breadth of view, his great endowments, natural and acquired.

Those who knew him loved him for his personal qualities. Cheerfulness was one of these. Too busy and too serious to be hilarious, he always saw the bright side. His buoyant spirit could not be suppressed. A second quality was ready recognition of the good in others. Envy he seems not to have known. Conscious of his own splendid powers, he ungrudgingly allowed to all men their dues.

He was of a most generous nature, a real philanthropist. He had the ambition of making his University and all his enterprises foremost; but the ambition was laudable, for all his endeavors were noble in their ends. To make men wiser and better he gave without stint his splendid powers.

Of generous natures gratitude is a trait, and this Dr. Harper had in a marked degree. Those who have ever done him a favor will know what this means. During the World's Fair in 1893, even at much inconvenience to himself, he placed his home at the service of many who had befriended him. But those whom he befriended and helped are, after all, vastly more than those who befriended him. Multitudes, many of whom never saw him, love and revere his name. Of all the great monuments to his memory, this reverent love is the most beautiful.

DAVID G. LYON.

HARVARD UNIVERSITY,
Cambridge, Mass.

In founding the University of Chicago, President Harper took three of the best of the Clark faculty for heads of his departments, and several others as professors. It was a severe blow to us then, and, although we have been since often associated, neither of us could ever quite forget this incident. But the men were all ideally devoted

to science, and have been given larger opportunities than they could have had here, which to a man they have almost ideally improved. Despite this, I long ago came to admire President Harper's genius, and yield to no man in appreciation of his masterly work and of the great institution he has established. All the way from university extension and summer schools for teachers to the very highest graduate study and research, he has done pioneer and epoch-making work, and made all universities his debtors for original plans, and has found or made a way to the practical realization of many a scheme which older and more conservative institutions piously wished to realize, but could hardly have achieved in a generation. The influence of all he did on the seaboard institutions will be a brilliant chapter in the future history of higher education. The University of Chicago as it is today, every feature of which had no existence a decade and a half ago, save only in his own mind, is a marvel of American sagacity and energy, and is without a parallel. Has anyone ever shown greater gifts for organization; grown more rapidly in office; been more unselfish; shown more power of sustained and effective work; more admirably combined the enthusiasm of a scholar and the talent of an administrator; given university work more new ideals or greater inspiration; or shown a more magnificent courage in facing death in one of its most dreadful forms? It is pathetic that he could not have lived and labored another half generation. I marvel, too, at the sagacity that selected a man then young, untried, and no better known than scores of others. It recalls the choice of President Eliot for his high office when a young assistant professor. I do not know whether the founder of the University of Chicago feels complacency in his selection, but he well might do so, for it showed singular knowledge of men. President Harper's name and fame will forever be a precious asset, not only for his University, but in the history of higher education throughout the world. The pathos of it all is in thinking what might have been, had he lived another fifteen years. The best possible memorial to him will be to maintain the University on the highest possible plane.

G. Stanley Hall.

Clark University,
Worcester, Mass.

Dr. Harper's personality was so unique, and yet so many-sided, that even those who did not intimately know him may possibly add some thread of appreciation to the fabric of his fame. With my first acquaintance with him, twenty years ago, he seemed to me compact of vitality, capable of endless endurance, and determined to win whatever battle he might engage in. Industry never went farther, nor economy of time. He believed in well stoking the engine and then running at full speed. He accomplished more before most people were up in the morning than these same people did through all their day.

He was a born propagandist. His love for learning was not the love of a recluse. He learned in order to teach others; indeed, he never learned anything himself that he did not immediately set about forming a class in that particular subject. Not only the subject-matter interested him, but the method of imparting it. Pedagogics were natural to him. How to get the most out of a teacher and out of an hour were vital problems to him. And this pedagogic instinct qualified him to launch a new university upon uncharted seas and with new methods of navigation.

He was not born in Chicago, but he might well have been born there; for he wanted the earth. If he had had his way, I am not sure that he would not have made his institution the University of the World, embracing all grades of instruction from the alphabet to metaphysics, and from the kindergarten to the mathematics of the double stars. He would have had all the colleges of the country affiliated with him, and there would have been branches in New York, Rome, and Jerusalem. His executive powers were quite equal to his ambitions. He could organize a machine to run the federal government; indeed, his conception of a university was that of relatively independent, yet mutually related, parts, all under direction of one controlling mind, and all bent upon the highest measure of comprehension and attainment.

He had great power of subduing to his own purpose and largeness of view the ablest teachers, and of so inspiring them with his ideals that they were willing to make great sacrifices to realize them. Yet he was never obstreperous or violent. A sort of quiet intensity characterized his electioneering. Before you knew it, he had carried you

off your feet. And this was peculiarly true in his dealing with rich men. He got them to see things as he saw them. No element of rudeness or personal antagonism was permitted to interfere with his success. He sunk himself, for the sake of his great cause. Men gave because they became persuaded it was a great thing to give.

I never knew him to cherish or to express animosity toward those who had said hard things about him. He took it for granted that they would come around right in due time. When I saw him two weeks before he died, he told me that he had some courage yet. He had been reading the Minor Prophets, and had got an outlook into another world, where he hoped there was work for him, if no work was left for him here. I am sure that in more ways than one his work will follow him, and I am also sure that a million dollars cannot be better spent than in erecting in the center of the great University a great memorial library to President Harper.

AUGUSTUS H. STRONG.

ROCHESTER THEOLOGICAL SEMINARY,
Rochester, N. Y.

The motives impelling every evangelist impelled William Rainey Harper. He trusted Christ, believed the Bible, and loved his fellowmen. Experience, Christian experience, together with an unusual capacity for self-impartation, explains his activities. He knew the widespread indifference to biblical study—an indifference amounting to practical disbelief of biblical truth. He recalled his own experiences; he remembered how he came to commit his life to God and Christ through a better understanding of the Scriptures. He learned that the Bible was God's great gift to him; he knew that once he had not thought so, because he had confounded the fact of revelation with the method. His wide range of acquaintanceship with young men in many schools, and, no doubt, too, a generalization from his own experience, made him feel that he was debtor to every man who is ignorant of God's truth. He loved the Bible for what it is—a record of the revelation of God in Israel and in Christ; he placed inestimable value on the method of study that made him discover the truth; his Christian altruism made it inevitable that he wished others to share the joy of his discovery and experience. His life's work, then, was to save the Bible to some of his fellows—not for the Bible's sake,

but for their sake. He wished them to have joy and peace and righteousness in the Holy Spirit. The Bible is only an instrument—the sword of the Spirit; biblical study is the swordsman's practice. Moody and Harper alike believed this; both exalted the Scriptures; both urged men to read and study them; both were mastered by the same lofty aim, the salvation of men. Harper seldom addressed large crowds; he had not the orator's powers; but he had the teacher's gifts. He used all his wondrous powers of initiative in promoting the knowledge of the Bible. By the printing-press, by summer assemblies, by summer schools, by introduction of the Bible as textbook into academies, colleges, and universities; by lectures, and by firing young men with his own zeal, Harper has made the Bible a new book in American life. In all probability the future historian of American Christianity will find in Moody and Harper personifications of the religious forces of the closing quarter of the nineteenth century. Both were unpretentiously Christian; both were aggressive bearers of good news; both rejoiced in the hundreds of men who became Christian through their teaching; both believed that they were doing God's work in the world. If a man must be judged by the loftiness of his purposes and by the efficiency with which he executes them, William Rainey Harper will be adjudged a great gift of God to our churches.

MILTON G. EVANS.

CROZER THEOLOGICAL SEMINARY,
Chester, Pa.

As I look back upon the five years of my intimate association with Dr. Harper here at Yale, I find that the characteristics which most impressed me were the following:

His cordiality. I shall never forget the first time I saw and spoke to him. We were both newcomers to New Haven, and were about to begin teaching the same classes, he in Hebrew and I in Greek. I introduced myself to him on the street. How well I remember the zest with which he spoke of the work which we were about to begin. It was always a tonic to talk with him, and I can gratefully testify that my association with him—like that of so many others—was a powerful incentive to study and achievement.

His enthusiasm. It was contagious. The most indifferent pupil could not wholly resist it. Half in jest and half in earnest, some

of our colleagues spoke of the interest which he aroused in his courses as a "Hebrew fanaticism." Those who before had ineffectually urged men to study Hebrew now thought it was being overdone. That Hebrew could be made interesting was a new idea—little short of a revelation. But he made it so.

His invincible hopefulness. What most men thought impossible, he deemed easy. Nothing could dismay him. Like the apostle, he was often perplexed, but never in despair. This quality made him a man of vision, a seer, a dreamer of dreams—but what dreams! And how he made his dreams "come true"!

This hopefulness explained his indefatigable industry. Dr. Harper was not a "grind." He was as fond of recreation and leisure as any man I ever knew. He worked as he did, not for work's sake, but from love of doing good.

His charity. While here at Yale, as afterward, he was vehemently opposed and bitterly attacked on platforms and in journals for popularizing modern methods and results of Bible study. I have frequently heard him comment on these assaults, but I never heard him speak a word of bitterness against any of his accusers.

Best of all, Dr. Harper was a friend. He had a God-given genius for friendship. He was a great lover, and he won the love of others as it is given to but few men to do. He was a man of deep feeling and affection. I hope it may not be thought improper for me to mention an incident in illustration. I had preached a sermon on "Love" at the university convocation, and had ended it with Whittier's words:

> That Life is ever Lord of Death,
> And Love can never lose its own;

and when, after the service, he and I retired to his private room, he threw his arms around me and said, with deepest feeling: "That is true; that is beautiful."

How little either of us then thought that he would so soon know its truth and beauty as we can never know it here!

GEORGE BARKER STEVENS.

YALE UNIVERSITY,
New Haven, Conn.

I am glad to avail myself of the courtesy of your columns to express to my friends in the University my deep sense of personal loss in their loss. It is hard to think of him as dead who was so pre-eminently a life-giver. A great tree has fallen, in the shade of which many souls found repose and shelter. Such an event one finds it hard to fit into one's thinking. It is so tragic and mysterious in its untimeliness! When such a heart stops beating, it seems strange that things go on as before. It is as if the Twentieth Century Express, laden with a country's life and wealth, were hurled into the ditch. Our lamentation itself is muffled. One says, as in the Hebrew elegy: "I was dumb. I opened not my mouth; because Thou didst it."

He seemed to me great as a *scholar.* Administrative details did not smother his passion for study. During the last quarter of his teaching I attended his lectures on the Hebrew text of Micah and Zechariah. How the ancient records seemed to glow under his poetic touch! A penetrating and fearless critic, he was at the same time sane, devout, and constructive. I know little of such matters, but I cannot doubt that he made positive and permanent contribution to the interpretation of that difficult literature.

He was greater still as a *teacher.* He was not a mere psychical accumulator of knowledge. Like the prophets of old, he had a burden. He communicated his own thirst for knowledge. With some persons the passion for learning is a kind of innocent inebriation in which they indulge without enkindling other spirits. He possessed marvelous capacity for inspiring enthusiasm. It must have been nearly twenty years ago that I first saw President Harper. He was teaching the elements of Hebrew in a summer school at Newton Centre. I dropped into his lecture-room, and the vision of the princely pedagogue, driving home and clinching the first principles of Hebrew etymology, has never faded from my mind. He was a living embodiment of Herbert Spencer's dictum: "It is only by varied iteration that alien conceptions can be forced upon reluctant minds." He imparted knowledge by a series of galvanic shocks; like the French writer who said: "I teach not, I awaken."

President Harper, however, was greatest as a *creative genius.* He brought things to pass. It is comparatively easy to form a mental image of the beautiful and the true; but when we undertake to freeze

our thought into pictured canvas, or sculptured marble, or intricate machinery, or enduring social organism, we experience friction at a thousand unexpected points. In a civilization so complicated as ours, when the material we mold seems so stiff to our handling, was ever so much produced within so short a lifetime—an imperial university with her quadrangle of stately buildings, all instinct with educational life and purpose, the Oxford of the western world, bordered by the oceanic verdure of the Midway, reminiscent of the noble personality that brought her into being, and that finds within her walls its own perpetual symbol and enshrinement!

EDWARD JUDSON.

JUDSON MEMORIAL CHURCH,
New York City.

For eight years I worked with President Harper, and for the same period was intimate with him as his physician. Therefore I knew him as a superior, as a co-worker, and as a dear friend. I knew him, perhaps, as well as anyone outside the immediate family. And yet, as the years passed, each day in his presence brought to view to be admired some new quality of the mind or heart. He was a rare man, a masterful man.

For eight years he was interested in medical education and research. He worked with the faculty of the affiliated school of the University—Rush Medical College—to improve the methods of medical education. As in other educational subjects, his grasp of the subject was quick and ready. He seemed to stand on an eminence; for his horizon was broad and comprehensive. Upon the old methods of medical education he induced the faculty to graft new principles and new methods, which were revolutionary, but were very soon recognized by medical and other teachers as distinct advances in medical education. In medical education alone the work of President Harper will have a good influence for the next twenty-five years.

His energy was limitless and his endurance phenomenal. He did not know the word "fail." Defeat was never accepted; a new point of attack was made; and, if necessary, this was repeated time after time, until success crowned the effort.

If work was to be done, he insisted upon its completion without delay. At the work in hand he was initiative, constructive, methodi-

cal, rational, and conclusive. When accomplished, one felt the work was well done, and, at the same time, wondered at and admired the ability of the man.

When work was completed, he became a delightful companion, abounding in good cheer; a charming narrator of the stories of his experiences, and a good auditor of the things he encouraged a companion to relate of himself. As a friend he was considerate, generous, and loving. He made many friends and a few intimates. To the latter few he revealed his whole noble and pure soul. Those who were near him during the last few months were fortified to witness his suffering by his fearless, patient, resigned, and cheerful attitude. His fatal illness was a final battle, and, as in life, so in death he was victorious.

FRANK BILLINGS.

CHICAGO.

After the first sense of surprise that came to some of us, about the time of the earliest organization of the Board of Trustees, when the name of the young professor of Hebrew—who but a few years before had left the Theological Seminary at Morgan Park—was presented as the most suitable one for the presidency of the new college, we could not help feeling that the traditions concerning profound learning and wide scholarship as requisites for the college presidency were being scattered to the winds in the selection of this—energetic, no doubt, but —youthful specialist in a subject of minor importance.

But we were wrong in our impressions, for the change had already begun, and the leading educational positions were even then being rapidly filled by the new type of educators; and those who made the searching and exhaustive inquiry before Professor Harper's name was presented felt sure of their ground and their nominee. What a glorious choice it proved! Nay, more than that: is it not fitting and proper to acknowledge now that this was a man raised up and equipped by Providence for the accomplishment of a work so important, so great, and so unique that without him it could not have been done?

Our next surprise came when later we met Dr. Harper and learned from him that, if his acceptance of the presidency necessitated his ceasing to teach Hebrew, he would decline the proffered honor, notwithstanding his appreciation of the greatness of the opportunity in the general work of education.

After his acceptance of the leadership, and more especially when the scope of the enterprise was enlarged to the university rank, his rare powers as an organizer, his superb creative skill and initiative, his steady, strong grasp of every situation, his mastery of detail, his laboriousness incessant, his unwearied patience, his prophetic courage and optimism, won the confidence and sincere admiration of his associates on the board, who, closely as they might and did scrutinize new measures, generally came to accept the President's conclusions. His development was rapid. Within a few years he became famous, yet unspoiled by fame; later in a few swift strides he had achieved greatness, yet never man wore his honors with more meekness and simplicity. But this simplicity of manner, with its accompanying friendliness, never for a moment led his intimates to undervalue his powers, underestimate his greatness, or through familiarity forget respect.

How deeply attached to him thousands of men and women became, is witnessed by the thousands of hearts, aching and bereft, that now grieve over his death. He was full of kindness—a most thoughtful kindness; and by his broad and ready sympathy that entered into all that concerned his friends he bound them to him by imperishable bonds. Incapable of personal resentment, he readily forgave injuries, and was most appreciative of the love of his friends. In the many shining qualities of this colossal figure, some of us will most cherish that lovability through which he sought to live the Christ life among us.

ANDREW MAC LEISH.

CHICAGO.

I am not aware that any of those who during the last few weeks have spoken or written of President Harper have noted how significant for our knowledge of his character was the first year which he spent in Chicago as President of the University—I mean the year 1891–92, preceding the opening of the University. The clearness with which he saw into the future in those days, as I look back to his forecasts through these years of realization, he seemed to have drawn from the prophets of old to whom he gave so much of his thought. That constructive imagination which excited our wonder after the University was established was still more marvelous then. In later years the memory of what had been done might well inspire him in laying great plans for the future; but with a tangled swamp where the campus now

lies, without a stone laid for a building, and no money for the buildings themselves, with a faculty not yet chosen, how could any man forecast the University as it is today! And yet President Harper did it. Rarely can the man who has the power to conceive large plans for the future formulate the practical methods for bringing them to pass. But President Harper combined these two qualities in an eminent degree. To look over now the outlines of his far-reaching plans for the University, as they were set forth in the *University Bulletins* of 1891–92, seems like reading the history of what has been done, not the prophecy of what was hoped for. These documents set forth the minutest details of all the organizations which the University comprises today. At no time in his life perhaps did his remarkable versatility, his indomitable energy, and his ability to turn quickly from one subject to another, and grasp the essential points and the details of each, appear so clearly as in the storm-and-stress period of the first year. During these twelve months he was developing his general plans for the University, seeking material support for it, interesting prominent individuals, organizations, and students in the new institution, putting up buildings, and choosing a faculty. He was equally interested and equally the master in all these phases of his work. In choosing his faculty he was only the scholar and the judge of men; in laying plans for the buildings he was the man of affairs. Throughout this period perhaps his most marked personal qualities were his courage in the face of disappointment and his modesty in success. He wanted strong men for his faculty; but such men were at first naturally skeptical about a university which existed on paper only. He wanted to interest men of means in his plans; but how could a professor of Hebrew from another city come to Chicago and hope to interest practical men of affairs? Disappointments, cruel disappointments, at a moment when time was most pressing, were inevitable. But these temporary failures never dimmed his courage, never called forth a word of bitterness, never led him to lower his ideals. He bore them with the same fortitude as he bore the trials of the last year of his life. Those of us who have followed the trend in higher education during the last fifteen years, and have studied the part which the University of Chicago has taken in directing it, have marveled at the comprehensiveness, the originality, and the wisdom of President Harper's plans. Many of

us have felt unconsciously, I presume, that these plans developed in his mind, one after another, as the University grew. It is true that his mind was always fertile, that it was always open to suggestion, that he never obstinately clung to an arrangement when something better presented itself; but those who read the six *University Bulletins* of the first year will find all the fundamental new ideas for which the University has stood set down there—the four-quarter system, the setting off of the high-school and Junior College training from that of the Senior College and the Graduate School, the integration of the secondary school and the college, the concentration of a student's attention on a small number of subjects, university extension, and the conservation and strengthening of the small college. That a scholar and teacher of Hebrew, who had had no administrative experience, should have enunciated these fundamental principles of educational reform reminds one again of the prophetic vision of his great prototypes, the Hebrew seers.

FRANK FROST ABBOTT.

THE UNIVERSITY OF CHICAGO.

President Harper was not a cajoler nor a coercer, but a compeller of men. His character was revealed by the motives to which he appealed; the tyrant threatens, the coward wheedles, the corrupt man bribes; the genuine leader arouses enthusiasm for ideals, individual and social.

Dr. Harper never stooped to unworthy coercion; he neither flattered nor bullied, nor even asked for personal loyalty. He always exalted principles, measures, opportunities for self-realization and service. He instinctively took toward one whom he sought to influence a sympathetic attitude. "Have you thought of this unusual chance to do a really great thing?" "Have you laid your plans carefully?" "Do you see whither you are bound?" "Are you realizing your best possibilities?" were the questions with which he would open up a new vista to someone for whom he proposed a course of action. Then with magic wand he would conjure pictures of the possible; gradually his irresistible enthusiasm would convert these into imminent realities, and the witness of dreams would become the doer of deeds.

To many it seemed that in all this the masterful President often played a part; to those who knew the secret of his power there was never a question of his sincerity. For he first applied to himself the

method which he afterward brought to bear on others. He was never satisfied until he had a clear mental picture, a definite plan. He would grope for such clean-cut images; he welcomed baffling problems, almost it seemed at times, for the pure joy of finding a way out. Gradually out of desultory talk or methodic canvass a leading idea would emerge, difficulties would be swept away, and final formulation would follow. Then, as he turned the new plan over in his mind, his enthusiasm would rise, and his undaunted will would rush on to bring the thing to pass. It was these vivid mental pictures which he could so graphically transfer to other minds, together with the compelling feeling which turns thinking into doing.

Some men he took by storm in this way; upon others he brought to bear the machinery of logic. His premises once granted, there was little chance of escape. He seemed to detach himself from the process much as though it were a kind of automatic force of which he and the other were more or less helpless spectators. Even when one detected a flaw, it was no easy task to make the point against the energetic, sanguine President. Men entered his office antagonistic, irresolute, despondent, only to emerge a little later convinced, determined, even buoyant.

Thus the leader's dreams and desires, made vivid and convincing to himself, worked his will in others. President Harper's philosophy of personal influence is admirably summed up in a sentence of Arnold Toynbee: "Apathy can only be overcome by enthusiasm, and enthusiasm can only be aroused by two things: first, an ideal which takes the imagination by storm, and, second, a definite, intelligible plan for carrying that ideal out into practice."

GEORGE E. VINCENT.

THE UNIVERSITY OF CHICAGO.

No one could long know Dr. Harper without being struck with the numerous and exceedingly varied interests which absorbed his attention. He was a professor of Hebrew, who apparently loved nothing better than to teach his students in that and its kindred tongues. He was profoundly interested in developing the study of the English Bible. He was a keen and intelligent critic of public education. He grasped the university idea most comprehensively, and developed a great university. He had a profound insight into the needs of medi-

cal and legal education. He was exceedingly fond of editorial work, and was the founder of many journals. He enjoyed social life in all forms, and found a peculiar zest in the study of men.

In all these and many other ways Dr. Harper found an outlet for his ever-abounding energy; and in whatever way he was met by those especially devoted to any one of these interests, he was alert, fully posted, ready to meet any man on his own ground.

His sympathies were extraordinarily catholic. He seemed to have no prejudices, and was always eager to get the other man's point of view. This point of view he might or might not make his own, but at least he felt that until he understood it he could not form a safe judgment of his own. "Being all things to all men" he interpreted to mean being able to understand how every man thought and felt; and in the many expressions of human nature which thus came to him he had a vivid interest.

Here, it seems to me, lay one secret of his power. He was on terms of intelligent sympathy with all sorts and conditions of men; and all found him ready with counsel, with help, with very genuine and warm fellow-feeling. His influence, therefore, was multiplied many times over. It was like the day of Pentecost, as if each man heard him speak in his own tongue, and each man was moved accordingly.

Here, too, lay the explanation of another fact, which was very obvious especially in the last days. Many men, of many kinds, often having little in common one with another, were alike in their warm and strong affection for Dr. Harper. It was not mere friendship; it was such love as man often has for man, binding together with tender but strong ties which go to the depths of one's nature. His hearty sympathy with so numerous forms of life and thought had drawn to him the lasting affection of many men.

These are but some phases of one of the most complex characters of our time, and one of the most lovable.

HARRY PRATT JUDSON.

THE UNIVERSITY OF CHICAGO.

A mind of large mold and wide purview; a growing mind, enlarging its horizon with every experience and readjusting itself with every enlargement; a comprehensive mind, broadly sympathetic with scholarly endeavor in manifold forms; a progressive mind, yet selectively

conservative; almost radical in the field of its own scholarly labors, markedly cautious in less familiar fields; a courageous mind, confident in its own powers and in the wisdom of its own conclusions, yet sometimes reserved and even hesitant in adventuring approved endeavor; a leading mind, pushing out boldly on the educational frontier in some quarters, yet led reluctantly in others; accurate and judicious in forecast in the main, frankly and nobly reversing attitude in rare instances of error of judgment; tenacious of purpose, yet not without readiness to yield to new light and declared conditions; phenomenally quick to perceive the essentials in new propositions and to measure the ratio of values when contemplating new enterprises, but singularly appreciative of details in maturing plans and carrying out enterprises; receptive to suggestions from all sources, but predisposed to remold them into phases of its own; fertile in original devices; ingenious in forming new combinations; resourceful in ways and means; prompt in decision; vigorous in action; diplomatic in intercourse; adroit in averting obstacles; skilful in marshaling co-operative agencies; persuasive in presentation; gifted with the power of clear and effective statement; superabounding in contagious enthusiasm; magnetic in personality; cheerful in spirit; patient under criticism; optimistic in outlook; staunch in the defense and support of his co-workers; sympathetic with the individual aspirations of colleagues and students—these seem to me to be some, only some, of the marked characteristics of President Harper.

T. C. Chamberlin.

The University of Chicago.

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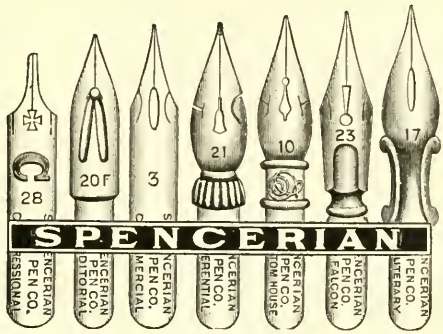

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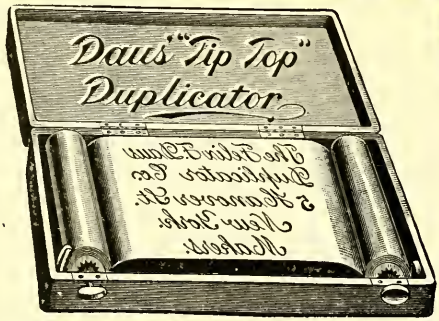

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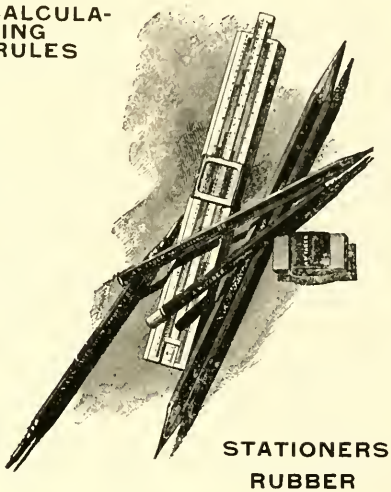

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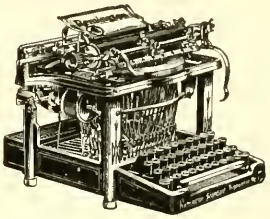

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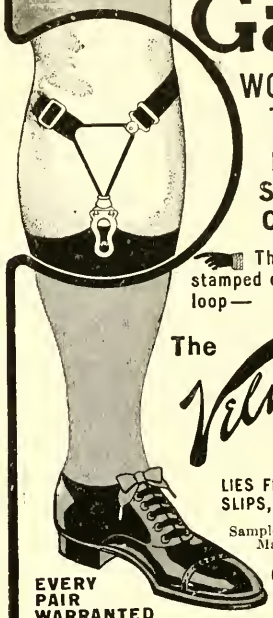

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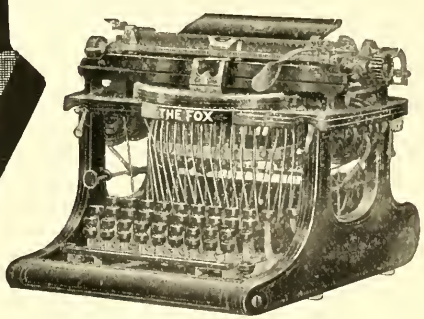

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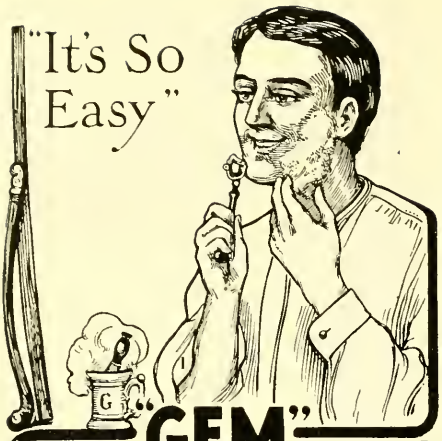

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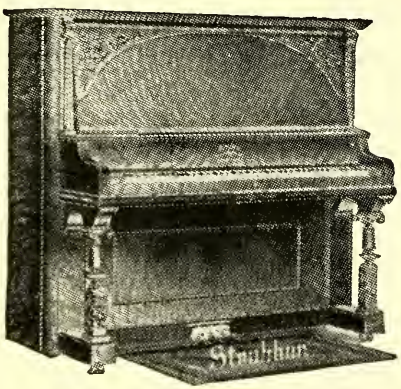

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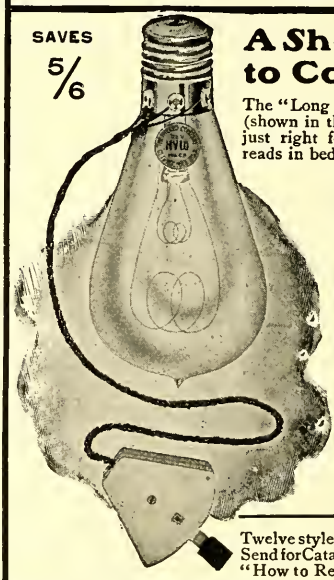

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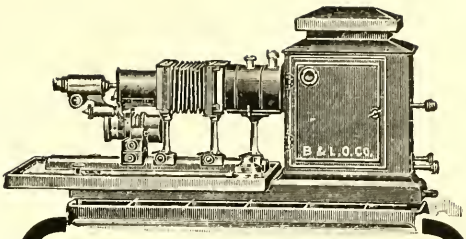

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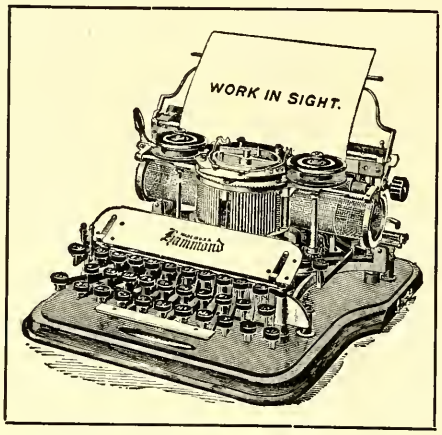

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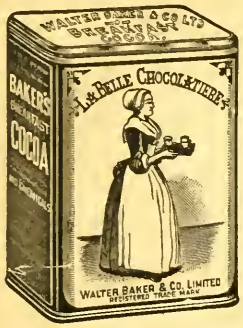

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